

**THE RELIGIOUS CHARACTER EDUCATION
THROUGH RELIGIOUS ACTIVITIES
IN STATE JUNIOR HIGH SCHOOL 2 OF SUMBANG,
BANYUMAS**



UNDERGRADUATE THESIS

**Presented to Faculty of Tarbiya and Teacher Training as a
Partial Fulfillment of the Requirements for Undergraduate Degree in
Islamic Education**

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Assalamu'alaikum Warahmatullahi Wabarakatuh

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MOTTO

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

*Indeed, they who have faith and done righteous
deeds - those are the best of creatures*

(Al-Bayyinaħ: 7)

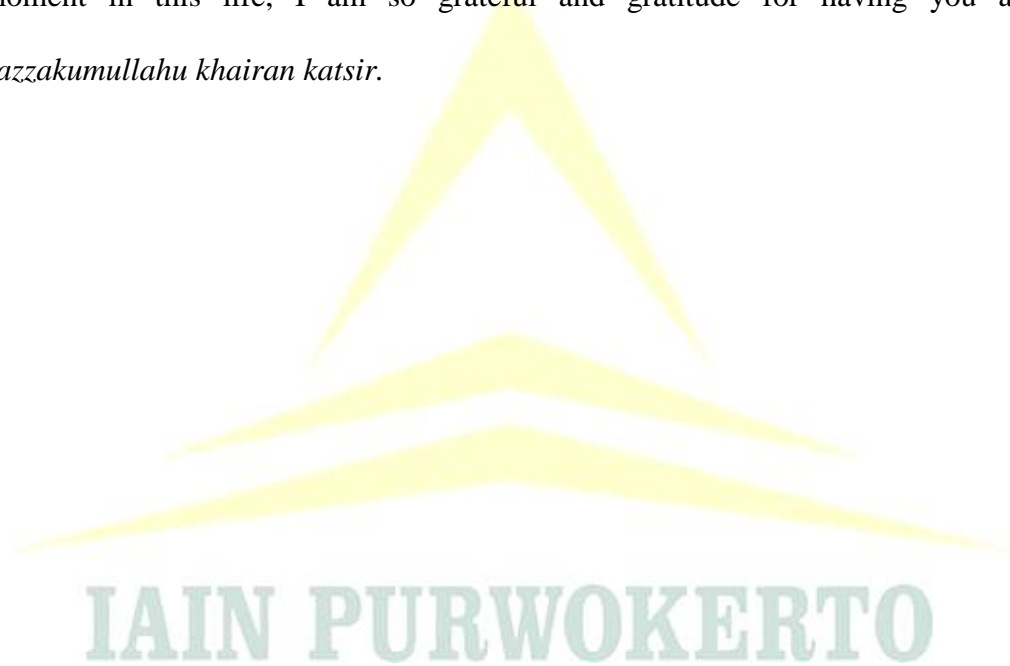
*Intelligence plus character that is the true aim of
education*

IAIN PURWOKERTO
(Marthin Luther King)

DEDICATION

I dedicate this little work to my parents, Mr. Lasiman and Mrs. Daryuni who always keep praying and give support for me in order to I get the success in life. And it for my beloved sisters, Leni and Elsa who always give me support to achieve aspiration. And for my best friend Joko Prasetyo, thanks for your aid and your support to accomplish this Thesis.

Also addressed to them who have been in my life, give the beautiful moment in this life, I am so grateful and gratitude for having you all.
Jazzakumullahu khairan katsir.



ACKNOWLEDGMENT



Alhamdulillah, all praises and grateful to Allah that has bestowed His mercy and guidance until I can accomplish this Thesis punctually. Peace is always upon our Prophet Muhammad and also to his family, companions, and Moslem community in this world, amen.

This script is the Thesis that has been proposed to Education (*Tarbiya*) and Teacher Training Faculty of State Institute of Islamic Studies Purwokerto as a partial fulfillment of the requirements for Undergraduate Degree in Islamic Education (S.Pd.I).

During the arrangement of this Thesis and as long as the researcher learns in Islamic Education Department of Education (*Tarbiya*) and Teacher Training Faculty at State Institute for Islamic Studies Purwokerto, the researcher has got many direction, motivation, aid and guidance from many side. Thus, in this chance the writer will convey the gratefulness and award as high as possible to the honorable:

1. Kholid Mawardi, S.Ag., M.Hum., as Dean of *Tarbiya* and Teacher Training Faculty at State Institute of Islamic Studies Purwokerto.
2. Dr. Fauzi, M.Ag., as the 1st Dean Vice of *Tarbiya* and Teacher Training Faculty at State Institute of Islamic Studies Purwokerto.
3. Dr. Rohmat, M. Pd., as the 2nd Dean Vice of *Tarbiya* and Teacher Training Faculty at State Institute of Islamic Studies Purwokerto.

4. Drs. H. Yuslam, M.Pd., as 3rd Dean Vice of *Tarbiya* and Teacher Training Faculty at State Institute of Islamic Studies Purwokerto.
5. Dr. Suparjo, M.A., as Chief of Islamic Education Department at Faculty of *Tarbiya* and Teacher Training of State Institute of Islamic Studies Purwokerto.
6. Drs. Wahyu Budi Mulyono, as Thesis Supervisor that has given all best guidance for me until I could accomplish this Thesis.
7. Dr. H. Sunhaji, M. Ag., as the researcher's Academic Advisor that has given many guidance during the researcher studied in State Institute of Islamic Studies Purwokerto.
8. All and sundry of lecturer of State Institute of Islamic Studies Purwokerto that has given the knowledge until the researcher could accomplish this Thesis.
9. The wholeness of academic community of State Institute of Islamic Studies Purwokerto.
10. Ratmoko, S.Pd., M.M., as Headmaster of State Junior High School 2 Sumbang, Banyumas.
11. Sukowo, S.Pd., Rohman, S.Pd.I., Drs. Sunaji, Titin Sumarni, S.Pd., as few of teacher of State Junior High School 2 Sumbang, Banyumas.
12. The researcher's family, my father Lasiman, my mother Daryuni, my sisters Leni and Elsa, because of your pray and support I could continue my study in State Institute of Islamic Studies Purwokerto, Agus, Naya, Zahra, and Joko that has always pray and given either in moral or material support.

13. All friends of PAI-A, the first generation of Bilingual Class of 2011 that always support and motivate in accomplishing this Thesis. May our friendship will go on and on, success for you all.

14. All side and person in charge that have given the aid that cannot be written down one by one, may God bless our struggle. Amen.

The researcher realizes that still many weaknesses in arranging this thesis, the researcher submits all matter only to the God and beg for the building criticizes and suggestions of thesis that has been presented. May this thesis will give the good significances for society commonly and for the researcher especially, amen.

Purwokerto, April 23rd, 2016
The Researcher,



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IAIN PURWOKERTO

**THE RELIGIOUS CHARACTER EDUCATION
THROUGH RELIGIOUS ACTIVITIES
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**By: Nur Endah
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**STUDY PROGRAM OF ISLAMIC EDUCATION
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ABSTRACT

In Islam, a character or a moral has an important position. And it is considered to have vital functions in guiding people's lives. The religious character of students is needed in the face of changing times and moral degradation. In this case, the student should be able to behave with the measure of good and bad based on religion. Religious character education can be implemented in the religious activities. Many schools are conducting the religious character education, and one of those is State Junior High School 2 of Sumbang, Banyumas. That school conducts the religious character education through religious activities. And it is suitable with the vision of schools that is "having the member of school who religious, getting achievement, and caring to environment". That is the reason of researcher to conduct the research at the school that has been stated the problem statement as follows: How the implementation of religious character education through religious activity in State Junior High School 2 of Sumbang, Banyumas?

The goal of this research is to describe the implementation of religious character education through religious activity in State Junior High School 2 of Sumbang, Banyumas. This research belongs to field research on qualitative descriptive form. The methods of collecting data are observation, interview, and documentation. Meanwhile to analyze data, it is done by collecting data, reducing, presenting, and verifying data to be valid and reliable report.

The result of this research show that the kinds of religious activity are shaking hand in the morning, recitation of Koran and *khatmil* Koran, praying before and after learning, *Dhuha* prayer, *Dzuhur* prayer in congregation, commemoration of Islamic days, giving alms on Friday, activities on Friday, Ramadan activities, sacrificial training, extracurricular of *Qiro'ah*, Quran literacy, and Islamic education learning. The religious values are internalized through religious activity are god-fearing, friendship, politeness, cooperative, cleanliness, caring, sincerity, responsibility, honesty, and discipline. And the strategies used in the implementation of religious character education through religious activity are integration through daily activities such as modeling, habituation, routine activities, environmental condition, and integration through activities programmed.

Keywords: Character Education, Religious Activity

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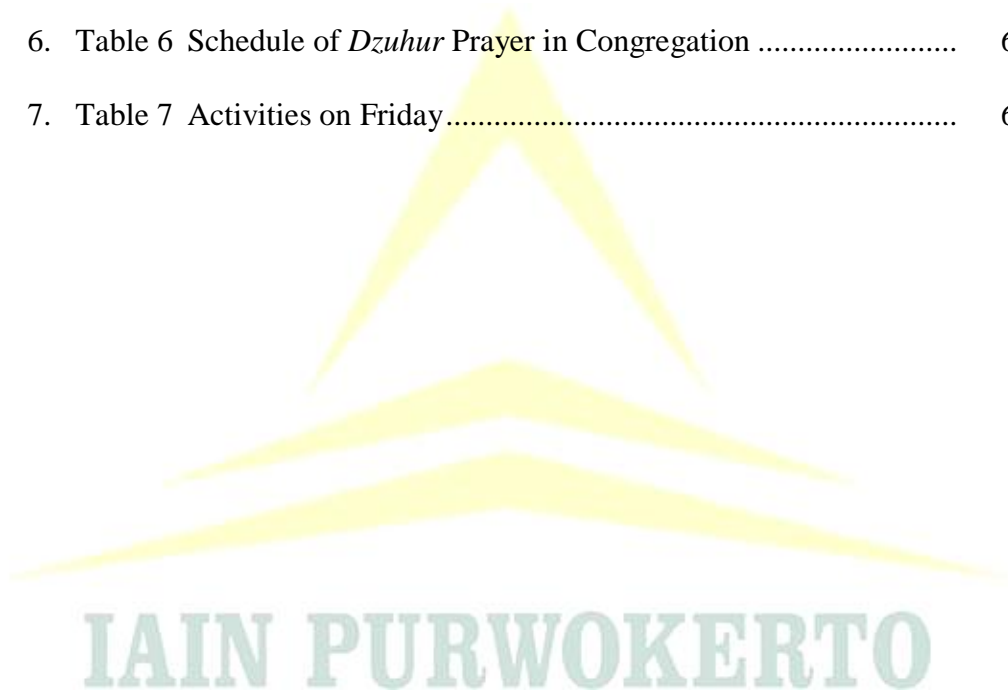
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CHAPTER I

INTRODUCTION

A. Background

Basically, the human is the intellect creature that has a heart and pure soul (*fitrah*) that inherent in his self since he created. Human as the creatures that pure soul (*fitrah*), he has a soul to believe in God so that the soul bearing good qualities as God's will and do not like the bad things as the prohibition of the God, which bounced in human life in interaction with others and the environment.

The Koran describes the creation of human in the surah At-Tiin verses 4-5:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

Meaning: "We have certainly created man in the best of stature; Then We return him to the lowest of the low".

In those verses is explained that human was created by God as a being glorified (*fi ahsan at-taqwim*) falling into a state of abject (*fi asfal as-safilin*) because of the destruction of temperament of his lives. Human with his bad moral is flopped his self. Human is supposed to be God's intelligent creatures flopped to be a person who's stupid. The glory potential that God bestowed it, then wasted, so it is not good morals were developed and to be

habit, the otherwise bad character has been the behavior and actions in daily life.¹

In religions and belief systems that developed in Indonesia, a good man is a man who (1) physical and spiritual health and can carry out a variety of activities associated with the religious life to the God; (2) fear to devote themselves to God by way of dutiful to His teachings; (3) become leaders themselves, their families, and the community that can be trusted on the basis of honesty, trust, discipline, hard work, perseverance, and responsible; (4) human in the sense of nature/character as a human being that has the characteristics of love to fellow, a high concern for the suffering of others, good attitude to fellow human beings, and human dignity.²

Character or morals will no doubt have a key position in human life. In the face of the phenomenon of moral crisis, a charge often directed to the education as the cause. This is because education is at the forefront in preparing qualified human resources, and morally it should do so. The guiding of the character starts from the individual, because in essence, it is the individual character, although he can apply in the context of not individually. Therefore guiding characters starting from the individual movements then projected to spread to other individuals.

¹ Haedar Nashir, *Pendidikan Karakter Berbasis Agama & Budaya*, (Yogyakarta: Multi Presindo, 2013), p.25.

² Novan Ardy Wiyani, *Membumikan Pendidikan Karakter di SD: Konsep, Praktik, & Strategi*, (Yogyakarta: AR-RUZZ Media, 2013), hal. 34-35.

In Islam, a character or a moral has an important position. And it is considered to have vital functions in guiding people's lives. As word of Allah in the Koran Surah An-Nahl verse 90 as follows:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Meaning: "Indeed, Allah order justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded".

Indonesia implements aggressively the character education system to educate the teenagers. Character education is conducted by internalizing the value of characters in each subject that taught by all the educational institutions to students.

In the process of education based on Act No. 20 2003 about the National Education System, there are at least four factors that support character education is needed. One of them is the national education goals are fully aware and focused on internalizing and development aspects of faith and devotion. It is a signal that the core value of education development of the nation's character comes from religious awareness. That is, input, process, and output of education should come and lead to the strengthening of the

divinity values that based on an assurance and full awareness in accordance with their religion.³

Character education in Islam is intended for people who missed the happiness of principle, not a false happiness. Islamic character is a character that really nurtures human existence as being honored in accordance with nature. Characters are formed from the internalization of values that are consistent; it means that there is harmony between the elements of value. The basic of formation of character it is good or bad value. Good value symbolized by the value of angel and bad values symbolized by the value of the devil. Human character is the result of the tug of war between good values and bad values in the form of positive energy and a bad value in the form of negative energy. Positive energy in the form of ethical values derived from religious belief in God, while a negative value in the form of a-moral values derived from *taghut* (devil).

According to the Ministry of National Education (2010) there are 18 character values instilled in character education, one of which is a religious character. Religious as one of the values of character described as attitudes and behaviors were obedient in carrying out the teaching of religious beliefs, tolerant towards the implementation of the practice of other religions, and live in harmony with other faiths.⁴ The religious character of students is needed in the face of changing times and moral degradation; in this case, the student

³ Haedar Nashir, *Pendidikan Karakter Berbasis Agama*, hal. vi.

⁴ Denny Iswanto, "Strategi Pendidikan Karakter Di Sekolah: Mewujudkan Generasi Muda Yang Berkualitas, Bebas Dari Kenakalan Ramaja" dalam *Pendidikan Karakter: Wacana dan Kepengaturan* (Ed. Nur Rosyid), (Purwokerto: Obsesi Press, 2013) hal.158.

should be able to have and behave with the measure of good and bad based on religion. The formation of religious character can certainly be done if all the components of education can participate and play a role, including the parents of the students.

Today, the implementation of religious character education in the schools is necessary because the character of the religious (Islamic) is a characteristic that is inherent in a person or an object that indicates the identity, characteristics, adherence or Islamic message. Islamic character that inherent in a person would affect Islamic people around him to behave well.

One of Junior High School that concerned with the development of religious character is State Junior High School 2 Sumbang, Banyumas. Where religious character development is accordance with the vision of the school that is "having the member of school who religious, getting achievement, and caring to environment". In State Junior High School 2 Sumbang, to optimize the development of character through various activities. Among the activities of the formation of religious character that stands out is through religious activities. Based on the results of preliminary observations with the interview to Mr. Sukowo S. Pd. as a curriculum affair, he said that the school has 536 students and is only 1 students who are non-Muslims. Therefore, State Junior High School 2 Sumbang has religious activities (Islam) that implemented actively to form the religious character of students. Religious activities include:

1. Recitation of Koran

2. *Dzuhur* prayer in congregation
3. Commemoration of Islamic days
4. Extracurricular of *Qiro'ah*
5. Shaking hand in the morning
6. Koran Literacy

Based on the facts and the explanation above, the researcher interested to conduct the research on "Religious Character Education through Religious Activities in State Junior High School 2 Sumbang, Banyumas".

B. Problem Statement

Based on the background of the problem, the focus of problem statement in this research is "How does the implementation of religious character education through religious activities in State Junior High School 2 Sumbang, Banyumas?"

C. Objectives and Significances

1. The Objectives

In accordance with the problem formulation, the aim of this research is to describe the implementation of religious character education through religious activities in State Junior High School 2 Sumbang, Banyumas.

2. The Significances

- a. Giving information to the public about the religious character education through religious activities.

- b. Creating and giving stimulus to improve and develop the religious character education through religious activities in the Junior High School 2 Sumbang.
- c. This research can be used to increase our knowledge about religious character education through religious activities.
- d. To add the library collection for State Institute of Islamic Studies Purwokerto, that is the education research report.

D. Literature Review

Relate to the title of this research, the researcher finds concepts and theories that used as a literature review related to the discussion, among others:

The thesis of Maryam Jamilah Al Awali (the student of *Tarbiya* Faculty, State College of Islamic Studies, 2013) entitled "Pendidikan Karakter di MTs Ma'arif NU 1 Cilongok, Banyumas, Tahun Pelajaran 2012/2013". In this thesis Maryam explained that the character education implemented in these schools developed in five pillars: learning activities in the classroom, habituation, extracurricular activities and, implementation of discipline and reinforcement to parents / guardians and the community.

In the thesis of Aziz Saputra (the student of *Tarbiya* Faculty, State College of Islamic Studies, 2013) entitled " Metode Pengembangan Karakter Anak di RA Muslimat Diponegoro 57 Notog, Patikraja, Banyumas, Tahun 2012/2013". This study discusses the methods used in teaching as well as to develop a child's character. The methods used are: playing, study tour,

dialogues, demonstrations, projects, recitation, parable, exemplary, and habituation.

In the thesis of Listiyani (the student of *Tarbiya* Faculty, State College of Islamic Studies, 2015) entitled "Pendidikan Karakter Melalui Kegiatan Keagamaan di MTs Hasyim Asy'ari Tunjungmuli, Karangmoncol, Purbalingga". This study discusses character education has done through habituation and routine activities in the school.

Meanwhile, in the study that researcher conducted entitled "Religious Character Education through Religious Activities in State Junior High School 2 Sumbang, Banyumas" is rather different from three topics above, because in this study, the researcher focuses on the discussion about the religious character education that has done through religious activities.

E. Structure of the Study

To give an overall description of the thesis, the writer needs to arrange systematically to facilitate the reader in understanding its contents. Therefore, the author will divide it into three parts, namely:

The early part includes the title page, statement of originality page, memorandum of supervisor page, endorsement page, the motto page, dedication page, the acknowledgment page, and table of contents, list of tables, and a list of appendixes.

The second part contains the main problem which consists of five chapters, among others:

Chapter I contains an introduction that includes the background of the problem, problem statement, objectives and significances of the research, literature review, and structure of the study.

Chapter II contains the theoretical basis related to religious character education through religious activities. In this chapter the researcher divides into three subs discussion. The first sub discusses religious character education that includes the definition of religious character, the definition of character education, the values of religious, the purposes of religious character education, the principles of religious character education, the stages of religious character education, and the strategies of religious character education. The second sub discusses youth religious development that includes the definition of youth, the characteristic of youth, and youth religious development. The third sub discusses religious activity that includes the definition of religious activities, the kinds of religious activities, and the purposes of religious activities.

Chapter III contains the research methods which include the type of research, source of data, data collection techniques and data analysis techniques.

Chapter IV contains the presentation and analysis of data that consists of a general overview of State Junior High School 2 Sumbang includes profiles, vision and mission, organizational structure, curriculum review, condition educators and students, facilities, extracurricular activities

and also provides an overview of religious character education through religious activities in State Junior High School 2 Sumbang, Banyumas.

Chapter V contains a closing that includes the conclusions, suggestions, and concluding remarks.

The final part of this thesis includes a References, appendixes and curriculum vitae.



CHAPTER II

RELIGIOUS CHARACTER EDUCATION THROUGH RELIGIOUS ACTIVITIES

A. Religious Character Education

1. The Definition of Religious Character

Before discussing the definitions of religious character, we need to know the definitions of religious and character. In Islam, religious means performing of religion teaching as a whole.⁵ And according to Rokeach and Bank as quoted by Asmaun Sahlan, religious is an attitude or awareness that emerges according to belief or trust of a person toward a religion.⁶ Moreover, according to Sjarkawi, religious value is the value that based on believing of god in self-person.⁷

The word character comes from the Greece language that has meaning to mark. It means the blueprint, the basic format, prints, such as fingerprints.⁸ Besides, according to Agus Zaenal Fitri, the word character derived from the Latin “character”, it means the character, behavior, psychological nature, personality and moral.⁹

⁵ Asmaun Sahlan, *Religiusitas Perguruan Tinggi: Potret Pengembangan Tradisi Keagamaan di Perguruan Tinggi*, (Malang: UIN Maliki Press, 2012), p. 49.

⁶ Asmaun Sahlan, *Mewujudkan Budaya Religius*, p.66.

⁷ Sjarkawi, *Pembentukan Kepribadian Anak: Peran Moral, Intelektual, Emosional, dan Sosial sebagai Wujud Integritas Membangun Jati Diri cet. Ke-2*, (Jakarta: PT Bumi Aksara, 2008), p.31.

⁸ Ngainun Naim, *Character Building: Optimalisasi Peran Pendidikan dalam Pengembangan Ilmu & Pembentukan Karakter Bangsa*, (Yogyakarta: Ar Ruzz Media, 2012), p. 59.

⁹ Agus Zaenal Fitri, *Pendidikan Karakter Berbasis Nilai & Etika Di Sekolah*, (Yogyakarta: Ar Ruzz Media, 2012), p. 20

Character defines as an individual's unique combination of internalized beliefs and moral habits that motivate and shape how that individual relates to others.¹⁰

According to Ngainun Naim, the character means as a special way of thinking and behaving each individual in order to live and work together, both within the family, community, nation, and state. And according to the Ministry of National Education, the character is a nature, behavior, moral, or personality of someone that formed by the internalization of various virtues that is believed and used as the basis of any point view, the way of think, the way of behaving and act.¹¹

While according to Foerster in Sutarjo Adisusilo, the character is something to qualify a person. The character becomes identity, feature, and a permanent nature, which overcome the contingent of experience that ever-changing. So the character is a set of values that has been habits in life, so it becomes a permanent nature in a person, for example hard working, unyielding, honest, humble, and other.¹²

In the terminology of religion, especially in Islam, the character can be equalized to *akhlak*, especially in the vocabulary of noble *akhlak* (*al akhlak karimah*), which is in the education of Indonesia same with moral terms. According to Ahmad Muhammad Al-Hufy as quoted by

¹⁰ Fred Kiel, *Return on Character: The Real Reason Leaders and Their Companies Win*, (Boston: Harvard Business Review Press, 2015), p. 17.

¹¹ Haedar Nashir, *Pendidikan Karakter Berbasis Agama dan Budaya*, (Yogyakarta: Multi Presindo, 2013), p. 10.

¹² Sutarjo Adisusilo, *Pembelajaran Nilai-Karakter: Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif*, (Jakarta: Rajawali Pers., 2012), p. 77-78.

Haedar Nasir, *akhlak* is strong *azimah* (willingness) about something that done repeatedly so as a result it becomes manners (entrenched) that leads to the goodness or badness.¹³

Regarding on several definitions above, it can be concluded that the religious character is attitude and behave to obedient and adhere to understand and implement the teachings of their religion, including tolerant to the implementation of praying the other religions, as well as living in harmony and co-exist with other religions.¹⁴

2. The Definition of Character Education

Character education is deliberate effort to cultivate virtue.¹⁵ Still in Lickona, he states that character education is about how to be characterized school, some place that prioritizes the noble character. How school becomes a virtue community, some place where moral and intellectual quality such as good consideration, endeavor, respectable, kindness, honesty service, and good citizen are well-modeled lifted, discussed, celebrated, and implemented in every school life.¹⁶

Character education according to Agus Zaenul Fitri, is an active effort to form a habit, so the nature of children will be formed from early

¹³ Haedar Nashir, *Pendidikan karakter Berbasis....*, p. 13.

¹⁴ Denny Iswanto, "Strategi Pendidikan Karakter Di Sekolah: Mewujudkan Generasi Muda Yang Berkualitas, Bebas Dari Kenakalan Ramaja" dalam *Pendidikan Karakter: Wacana dan Kepengaturan* (Ed. Nur Rosyid), (Purwokerto: Obsesi Press, 2013), p.158-159.

¹⁵ Thomas Lickona, *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, And Other*, (New York: Touchstone, 2004), p. xxv.

¹⁶ Thomas Lickona, *Pendidikan Karakter Dalam Pengelolaan Kelas di Sekolah*, trans. Widodo, (Bantul: Kreasi Wacana, 2014), p.3-4.

so that they can make good decisions wisely as well as practice in daily life.¹⁷

According to Sutarjo Adisusilo, character education basically is educational value, that means internalization of value in order to be characteristics of a person and hence influencing the personality or character of a person.¹⁸

According to Muchlas Samani, character education is the process of giving guidance to students to become human as a whole who has character in the dimensions of the heart, thought, physic, feel, and intention. Moreover, according to him, character education means a deliberate effort to make the students to recognize, to care, and to internalize the values that students behave as a perfect man.¹⁹

In the context of the study P3 define character education in the school as a learning that leads to the strengthen and development of the child's behavior as a whole based on a certain value which is referenced by the school. This definition implies the following:

- a. Character education is education that integrated with the learning process that occurs in all subjects.
- b. Character education is directed to development of the child's behavior as a whole. The assumption is children are human beings who have the potential to be strengthened and developed.

¹⁷ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis....*, hal. 21

¹⁸ Sutarjo Adisusilo, *Pembelajaran Nilai-Karakter*, p. 77.

¹⁹ Muchlas Samani, *Konsep dan Model Pendidikan karakter*, (Bandung: Remaja Rosdakarya, 2012), p. 45-46.

- c. Strengthening and development of behavioral in character education based on the value of the referenced by the school.²⁰

Character education is defines as any school – instituted program, designed in cooperation with other community institution, to shape directly and systematically the behavior of young people by influencing explicitly the non-relativistic values believed directly to bring about that behavior.²¹

3. Religious Values

Religious values of character education is obedience and adherence to understand and implement the teachings of their religion, including tolerant to the implementation of praying of other religions, as well as living in harmony and co-exist with other religions.²²

According to Glock & Stark in Asmaun Sahlan, there are five religious dimensions, namely:²³

- a. Dimensions of the belief that contains the expectancy in which religious people adhere to a specific theological view and acknowledge the existence of the doctrine.

²⁰ Novan ardy Wiyani, *Membumikan Pendidikan Karkater Di SD: Konsep, Praktik, & Strategi*, (Yogyakarta: Ar-Ruzz Media, 2013), p.27.

²¹ James Arthur, *Education with Character: The Moral Economy of Schooling*, (London: Routledge Falmer, 2003), p. 119.

²² Denny Iswanto, “Strategi Pendidikan Karakter Di Sekolah: Mewujudkan Generasi Muda Yang Berkualitas, Bebas Dari Kenakalan Ramaja” dalam *Pendidikan Karakter: Wacana dan Kepengaturan* (Ed. Nur Rosyid), (Purwokerto: Obsesi Press, 2013), p.158-159.

²³ Asmaun Sahlan, *Religiusitas Perguruan Tinggi....*, p. 49-50.

- b. Dimensions of religious practices that include worship behavior, obedience, and the things that people do to show commitment toward their religion.
- c. Dimensions of experience. This dimension contains and pays attention to the fact that all religions contain the certain hopes.
- d. Dimension of religious knowledge which refers to the hope that the religious people have some minimal knowledge about the basics of faith, rites, scripture and tradition.
- e. Dimensions of practice or consequence. This dimension refers to the identification of effects of religious belief, practice, experience, and knowledge of a person in daily life.

Religious values need to be internalized in the educational institutions to form a strong religious culture in educational institutions. In addition, internalization of religious values is important in order to establish a work ethic and scientific ethos entire academic community in the educational institutions. As for the kinds of religious values are:²⁴

a. Worship Value

Worship value need to be internalized to the students so that the students realize the importance of worship to God. Worship not only prayers, fasting, charity, and pilgrimage, but also includes all charities, human feelings, human beings are confronted because of

²⁴ Muhammad Fathurrohman, *Budaya Religius Dalam Peningkatan Mutu Pendidikan: Teoretik dan Praktik Kontekstualisasi Pendidikan Agama di Sekolah*, (Yogyakarta: Kalimedia, 2015), p. 60-68.

God. Worship is the way of life that covers all aspects of life in devoting themselves to God.

b. *Ruhul Jihad* Value

Ruhul Jihad means soul that inspires people to work or struggling sincerely. In this case, really constituted for the purpose of human life are *hablum minallah*, *hablum min al-nas*, and *hablum min al-alam*. With *ruhul jihad* commitment, then the self-actualization and work performance are always based on the struggled attitude with efforts insincerely.

c. Morals and discipline values

The morals are the state of the human soul that causes of the act without thinking and judgment were applied in daily behavior and attitudes. Whereas, discipline manifested in human behavior when they carrying out routine worship. If a person does worship on time, it is automatically internalized the discipline value in the self of person.

d. Exemplary values

Exemplary values reflected in the teacher behavior. Exemplarily is very important in education and instructional process. If a teacher has an exemplary nature, the teacher becomes a central figure for his students in all things. So the process of teaching and learning interactions between teachers and students will be more effective.

e. Trust (*Amanah*) and Sincere Value

Amanah means can be trusted. In the context of education, the value of trust must be held by all educational institutions; leader of educational institutions, teachers, education personnel, staff, and committees at the institution. While sincere is the same state of the inner side and outer side. In other words, heartfelt is doing charity that only expects the pleasure of Allah.

Furthermore, according to Zayadi in Abdul Majid, a source of values prevailing in the institution of human life can be classified into two types, namely:

a. Divining Value (*Ilahiyah* Value)

Divining values are the value associated with divinity or *hablum minallah*, where the core of divinity is religiosity. Activities to internalize religious values become the core of educational activities.

Among those values the most basic is:²⁵

- 1) Faith that is the inner attitude of trust in God.
- 2) Islam, which is a continuation of the faith, the attitude of surrender to God to believe that whatever comes from the God contains wisdom goodness.
- 3) *Ihsan*, the deep awareness that God is always present, or be with us wherever we are.
- 4) God-fearing, the attitude to realize that God is always watching over us to execute commands and avoid prohibitions of Allah.
- 5) Sincere, that is the pure attitude in behavior and acts selflessly, only expect to blessing from God.
- 6) *Tawakal*, the attitude that always rely on God, full of hope in God.

²⁵ Abdul Majid dan Dian Andayani, *Pendidikan Karakter perspektif Islam Cet. Ke 2*, (Bandung: PT Remaja Rosdakarya, 2012), hal. 93-94.

- 7) Thankfulness, that attitude with a sense of gratitude and appreciation for grace and the gifts that have been given by God.
- 8) Be patient, the attitude of mind that growing by the awareness of the origin and purpose of life is God.

b. Humanity Values (*Insaniyah* Value)

Humanity value is the value that is associated with human beings or *hablum Minanas* that consist of manners. There are the values contained in the humanity value:²⁶

- 1) *Silaturahmi*, namely affection between fellow human beings.
- 2) *Al-Ukhuwah* that is the spirit of brotherhood.
- 3) *Al-Musawah*, namely the view that the dignity and prestige of all human beings are equal.
- 4) *Al-Adalah*, namely a balanced insight into looking, assessing or addressing something or someone.
- 5) *Husnu Dzan*, that is kind thought for fellow human beings
- 6) *Tawadlu*, namely modest.
- 7) *Al-Wafa*, namely the right appointment.
- 8) *Insyirah* that is broad minded.
- 9) *Amanah*, that means can be trusted.
- 10) *Iffah or ta'afuf*, the attitude of dignity, but not overbearing remains humble.
- 11) *Qawamiyah*, that attitude is not wasteful.
- 12) *Al-Munfikun*, the attitude of the faithful which has a great willingness to help fellow human beings.

4. The Purpose of Religious Character Education

In the history of Islam, the prophet Muhammad as final prophet asserts that the primary mission of educating people is to seek the formation of good character. Correspondingly, Masnur Muslih reveals that the purpose of character education is to improve the quality of implementation and outcomes of education that leads to the achievement of the formation of character and noble *akhlak* of students as a whole,

²⁶Abdul Majid dan Dian Andayani, *Pendidikan Karakter perspektif Islam.....*, hal. 94-98.

integrated, and balanced. Through character education, students were expected to be able to improve independently, and using their knowledge, studying and internalizing, and personalizing the character values and noble *akhlak* so manifest in daily behavior.²⁷

According to the Ministry of National Education, the purposes of character education, among others:²⁸

- a. To develop the inner/affective potential of students as human beings and citizens who have cultural values and national character.
- b. To develop the good habituation and behavior of students and in a line of universal values and religious traditions of the national culture.
- c. To plant the leadership and responsibility in the soul of students as the next generation of nation.
- d. To develop the students ability to be an independent person, creative, and have conception of nationality.
- e. To develop the school environment as the save to study, honest, creative and friendship, and by high and strong nationality.

The center of Curriculum Agency for Research and Development of the Ministry of National Education in the publication entitled Guidelines on Character Education stated that character education is essentially aimed to shape the nation that have tough, competitive, have noble *akhlak*, have moral, tolerant, and work together, patriotic, dynamic,

²⁷ Masnur Muslih, *Pendidikan Karakter : Menjawab Tantangan Krisis MMultidimensional*, (Jakarta: Bumi Aksara, 2011), p 81.

²⁸ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis*, p. 24

oriented to science and technology that all of the are on the basis of faith and fear to God Almighty based on Pancasila.²⁹

According to Agus Zaenul Fitri, the purpose of character education is to form, internalize, facilitate, and develop the positive values in children to becomes excellence and dignity personal.³⁰

According to Doni Koesuma in Novan Ardy Wiyani, operationally purposes of character education in the school is:³¹

- a. To strengthen and develop the values of life that are considered important and needed so that it will become permanent personality owned by students that exclusive as values are developed.
- b. To correct the behavior of students that is not coincide with the values that developed by the school. This purpose has a meaning that the purpose of character education has the target to align various negative behaviors of children into positive behaviors.
- c. To build connections that harmony with family and community to take a part in the responsibility of collective character.

5. The Principles of Religious Character Education

According to Hamid Hasan et al in Agus Zaenul Fitri, learning principles used in the development of cultural and character education of the nation is for keep learners to recognize and accept the values of the culture and character of the nation as their own and responsible for its decision, through the stages know the options, assess options, self

²⁹ Muchlas samani, *Konsep dan Model...*, p. 52.

³⁰ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis...*, p. 25

³¹ Novan ardy Wiyani, *Membumikan Pendidikan Karkater Di SD...*, p. 70-72.

determination, and then make a value that corresponding with self-confidence. With this principle, students learn through the process of thinking, behaving, and doing. This three process is intended to develop the ability of learners in social activities and encourage students to see themselves as social beings.³²

The 11 principles of character education that can be implemented effectively:³³

- a. Promote core ethical values and supportive performance values as the foundation of good character.
- b. Defines “character” comprehensively to include thinking, feeling, and behavior.
- c. Uses a comprehensive, intentional, and proactive approach to character development.
- d. Creates a caring school community.
- e. Provides students with opportunities for moral action.
- f. Includes a meaningful and challenging academic curriculum that respects all learners, develops their character and helps them to succeed.
- g. Strives to foster students’ self-motivation.

³² Agus Zaenul Fitri, *Pendidikan Karakter Berbasis.....*, p. 32

³³ Anne Dotson and Karen D. Wisont, *the Character Education Handbook: Establishing a Character Program in Your School*, (Ohio: Character Press, 2001), p. 19.

- h. Engages the school staff as a learning and moral community that shares responsibility for character education and attempts to adhere to some core values that guide the education of students.
- i. Fosters shared moral leadership and long range support of the character education initiative.
- j. Engages families and community members as partners in character building effort.
- k. Assesses the character of the school, the school staff's functioning as character educators and the extent to which student manifest good character.

These are principles used in the development of culture and character national education.³⁴

- a. Ongoing; implies that the process of developing cultural values and character of the nation is a long process, starting from the entry of learner until completion of an education. Indeed, the process begins from the 1st grade or the first year and finish until the end of grade 9 or grade junior high school. Culture and character education in high school is a continuation of a process that has been going on for 9 years.
- b. Through all subjects, self-development, and school culture; requires that the process of development of cultural values and character of the nation conducting in every subject and extracurricular activities.

³⁴ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis*, p. 32-34

Development of cultural values and national character through a variety of subjects that have been specified in the Content Standards.

- c. Values are not taught but developed; it has meaning that the material cultural values and national character are not the usual teaching materials. Cultural values and national character have not been materials that given when teaching a concept, theory, procedure, or the fact in religious subjects, Bahasa Indonesia, civics, science, social studies, mathematics, physical education and health, the arts, and skills. Teachers do not have to develop specialized learning process to develop skills in the cognitive, affective, and psychomotor.
- d. The education process conducted by learners in the active and pleasant way; This principle states that the educational process of cultural values and national character conducted by learner, not the teacher. Teachers apply the principle of "tut wuri Handayani" in any behavior to students.

In Islam point of view where the Prophet Muhammad is used as a symbol or exemplary figure there are some principles that can be used as a lesson from the Prophet Muhammad action in internalizing a sense of faith and morals of children, that are:³⁵

- a. Focus, concise words, direct to the core of the talk without the word that diverts from his statement so it is easy to understood.

³⁵ Abdul Majid dan Dian Andayani, *Pendidikan Karakter perspektif Islam.....*, p. 110-111.

- b. His talk is not too fast so it can give sufficient time for children to master the material.
- c. Repetition, he always does three repetitions in sentences that can be remembered or memorized.
- d. The direct analogy, as in the example the parable of the faithful with palm trees, so that it can provide motivation, curiosity, praise or criticize, and sharpening the brain to move or raising the awareness of the potential ideas for reflection and *tafakkur*.
- e. Give attention to the diversity of children, so that they can get to a different understanding and they are not limited to the one understanding only, and can motivate students to continue learning without arrival of boredom.
- f. Give attention to three moral purposes, namely the cognitive, emotional, and kinetic.
- g. Give attention to the growth and development of children (psychological aspects/psychology)
- h. Develop the creativity of children by asking questions and then get answers from children.
- i. Mingle with the children, community and so forth, he is not separated like eating with them, struggle with them.
- j. Applicative: Prophet gives a task to gifted children directly. For example, after Abu Mahdzurah training *azan* perfectly that we call *Daurah at-Tarbiyah*.

6. The Stages of Religious Character Education

In the Islamic view, the stages of character education development begin as early as possible. The stages of character education can be classified as follows:³⁶

a. *Tauhid* (beginning at 0-2 years old)

The ability to know the God is the earliest of human ability. "Make the first words were spoken by a child is *LA ILAHA ILLALLAH*. And read out to him before the death *LA ILAHA ILLALLAH*". (Transmitted by Ibn Abbas)

It was narrated from Abdur Razzak that the Prophet Muhammad likes to teach "*LA ILAHA ILLALLAH*" to every child who could only say the words as much as seven times so that it becomes a the first phrase that they know.

b. *Adab* (5-6 years old)

According to Hidayatullah in Abdul Majid, in this phase until 5-6 years old, children are educated manners, especially with regard to the values of characters are as follows:

- 1) Honest, do not lie;
- 2) Knowing which is right and which is wrong;
- 3) Knowing which ones are good and which ones are bad;
- 4) Knowing which the ruled (allowed) and which are prohibited (not to do)

³⁶ Abdul Majid dan Dian Andayani, *Pendidikan Karakter perspektif Islam*...., p. 22-27.

c. Self-responsibility (7-8 years old)

Commands for children at 7 years old to start worship indicate that children begin to be educated to be responsible, primarily educated to be responsible to their self. The child begin to be asked to guide himself, the child begin to be educated to find the needs and obligations of him.

The things related to their own needs must begin to be implemented at this age. At this age, children also begin to be educated for the orderly and disciplined as the pray requires children to orderly, obedient, and disciplined.

d. Caring (9-10 years old)

After the children educated about self-responsibility, then child educated to begin to care for others, especially peers that every day they commune. Respect for others (respect for elders and love to the younger), respecting the rights of others, work together among friends, and help others are very important activity at this time.

e. Independence (11-12 years old)

Independence is characterized by the readiness to accept risk as a consequence of not obeying the rules. The education process is characterized by: if the child is 10-year-old and he does not want to worship then beat him; and separate his bed from the parents. This independence also means that the child has been able not only to know which is right and wrong, is able to distinguish between good and bad.

At this stage, the child has been able to apply to the things that become orders or instructed and things become prohibited or forbidden, as well as understand the risk consequences if they break the rules.

f. Societal (13+ years old)

At this stage, the child viewed to ready for entering the living conditions in society. In this case, the child ready to get along in the community with experiences that previously traversed. At least, there are two important values held by children even though they are early or rudimentary, namely: integrity and adaptability.

If the stages of character education can be done well, then the next level is just to improve and develop.

7. Strategy of Religious Character Education

Character education can be implemented through multiple strategies and approaches that include:³⁷

- a. Integrating values and ethics in each subject
- b. Internalization of positive values inculcated by all school members (principals, teachers, and parents)
- c. Habituation and training. With the commitment and support of various parties, institutions, schools can implement positive activities such as smile and greeting every day when children come to school and back from school.
- d. Giving sample / example

³⁷ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis*, p. 45-46

- e. The creation of school condition that characterized
- f. Civilizing. Civilization is the institutional goals of an institution that wants to implement character education in schools. Without the civilization, values and ethics are taught will only be a cognitive knowledge. The necessary effort, commitment, and support of all the components to support the success of character education based on the values and ethics.

Character education instructional strategy can be seen in four forms of integration, namely:³⁸

- a. Integration in Subjects

Implementation of character education is integrated into the syllabus and the indicator which refers to the standard of competence and basic competences contained in the curriculum based on unit level (KTSP).

- b. Integration Through Thematic Learning

Thematic learning is an approach to learning that is deliberately linking or combining some basic competence and indicator of some subjects to be packed into a single unit.

- c. Through the integration of habituation

Conditioning and habituation to develop the desired character can be made through the following ways.

- 1) Saying hello when starting the learning process

³⁸ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis*, p. 46-51

- 2) Pray before starting work to instill gratitude to Allah.
 - 3) Habituation giving a chance to others talking to complete before leave a comment or reply.
 - 4) Habituation raises your hand if to ask, answer, comment, or argue, and only talk after being appointed or welcome.
 - 5) Habituation to greet when meeting with teachers.
 - 6) Implementation of prayers at school.
 - 7) Queue before students enter the classroom.
 - 8) Pray together, and others.
- d. Through the integration of Extracurricular Activities

Extracurricular activities can play a role in character education is done through: scouts, youth red cross, sports, field trips, outbound. To make effort in certain direction for the formation of character, so, extracurricular activities need to be made learning design. From planning, organizing, implementing, through the evaluation of its activities.

Meanwhile, according to Masnur Muslih that the implementation of character education can be done in various strategies, there are:³⁹

- a. Integration into daily activities

Implementation of this strategy can be done through the following ways, namely:

³⁹ Masnur Muslih, *Pendidikan Karakter : Menjawab Tantangan....*, p. 175-176.

1) Modeling / Giving Examples

The activity of giving examples can be done by supervisors, principals, and administrative staff in schools that can be used as a model for students.

2) Spontaneous Activity

Spontaneous activity is an activity carried out spontaneously at that time. Activity usually did when the teacher know the attitude/behavior of students who are less well, such as asking for something to shout, strike the wall.

3) Reprimand

Teachers need to reprimand students who do bad behavior and reminded him to practice the good values so that teachers can help change their behavior.

4) Environmental Conditioning

School condition was conditioned in such a way by providing physical infrastructure. Example: provision of bins, clock, slogans readable by students, and school rules were placed in strategic places so that students easily read.

5) Routine Activity

Routine activities are activities carried by learners continuously and consistently at all times. Examples of these activities are queue before entering the classroom, praying before

and after events, greetings when meeting with others, cleaning the classroom.

b. Integrating the activities programmed

This strategy is implemented after the teachers make a plan first on values that will be integrated with a particular activity. This is done when the teacher considers that is necessary to provide an understanding or moral principles. The example is: the value of obedience to religious teachings integrated with the activities of the commemoration of the religious days.

B. Youth religious Development

1. The Definition of Youth

In Western countries, the term of youth is known as "adolescence" is derived from the Latin word "*adolescere*" (the noun is *adolescencia* = adolescents), which means it grows into adult or under development into adulthood.⁴⁰ In all societies, adolescence is a time of growing up, of moving from the immaturity of childhood into the maturity of adulthood, of preparation for the future.⁴¹

Nowadays, the term of adolescence has been used to denote a developmental stage between childhood and adulthood, which is marked by changes in the general physical and cognitive and social development. The age limit that commonly used by experts is between 12-21 years old. Distance of adolescence is usually divided into three, namely: 12-15

⁴⁰ Desmita, *Psikologi Perkembangan Cet. Ke-4*, (Bandung: Remaja Rosdakarya, 2008), p. 189.

⁴¹ Laurence Steinberg, *Adolescence*, (New York: Mc. Graw Hill, 2010), p. 5.

years old = early adolescence, 15-18 years old= adolescence mid, and 18-21 years old = late adolescence.⁴²

Adolescence is a stage in the cycle of child development. The distances of adolescence are at the age of 12 years old until 21 years old for women and 13 years old until 22 years old for men. If divided into early adolescence and late adolescence, early adolescence is at the age of 12/13 years old until 17/18 years old, and late adolescence is at the age of 17/18 years old until 21/22 years old.⁴³

Adolescence is a period in the development of a person since the end of his childhood until the arrival of the beginning of the adulthood. Similarly, experts agree that the distance of adolescence that lives from about 11-13 years old until 18-20 years old according to the birth calendar of person. Therefore, the experts also tend to hold a further division into early adolescence (puberty) and late adolescence who has the distance of age between 11-13 to 14-15 years old and 14 -16 up to 18-20 years old.⁴⁴

2. The Characteristics of Youth

Adolescence is a period of transition from childhood to the adulthood. In this period individuals had been around a variety of changes, both physical and psychological. The obvious change is the physical change in which the body is growing rapidly so it's getting the

⁴² Desmita, *Psikologi Perkembangan....*, p. 190.

⁴³ Haryu Islamuddin, *Psikologi Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2012), p. 53.

⁴⁴ Abin Syamsudin Makmun, *Psikologi Kependidikan: Perangkat Sistem Pengajaran Modul Cet. Ke-5*, (Bandung: Remaja Rosdakarya, 2002), hal. 130.

adult body and accompanied by the development of reproductive capacity. Besides, adolescents also changed in a cognitive and begin to think abstractly like an adult people. In this period also begin to disengaging their emotional from parents in order to carry out the new social roles as adults.⁴⁵

In general, adolescence is divided into three phases, there are:⁴⁶

a. Early adolescence (12-15 years old)

At this time people begin to abandon the role of children and try to develop their selves as unique individuals and not rely on others. Focus of this stage is the acceptance of the form and physical condition as well as the presence of strong conformity with their peers.

b. Middle adolescence (15-18 years old)

This period is characterized by the development of new thinking skills. Peer still has an important role, but individuals are more self-directed. At this time the teenager begins to develop behavioral maturity, learn to control impulsivity and initial decision-making initial relate to the purpose of vocational want to achieve. Besides, the acceptance of the other sex becomes important for individuals.

c. Late adolescence (19-22 years old)

⁴⁵ Hendriati Agustiani, *Psikologi Perkembangan: Pendekatan Ekologi Kaitannya dengan Konsep Diri dan Penyesuaian Diri pada Remaja Cet. Ke 2*, (Bandung: Refika Aditama, 2009), p. 28.

⁴⁶ Hendriati Agustiani, *Psikologi Perkembangan....*, p. 29.

This period was characterized by the final preparations to enter the adult roles. During this period adolescents are trying to consolidate the vocational objectives and develop a sense of personal identity. Strong willingness to be mature and be accepted in a peers group and adults is also a feature in this stage.

Adolescence is often known as a time of self-searching (ego Identity). Adolescence is characterized by a number of important characteristics, namely:⁴⁷

- a. Achieving a mature relationship with peers.
- b. Can accept and learn social role as a male or female adult that upheld by society.
- c. Receiving physical condition and is able to use it effectively.
- d. Achieving emotional independence from parents and other adults.
- e. Choosing and preparing for a career in the future in accordance with the interests and abilities.
- f. Developing a positive attitude towards marriage, family life and having children.
- g. Developing intellectual skills and concepts that needed as citizens.
- h. Achieving responsible behavior socially.
- i. Obtaining a set of values and ethical systems as guidance performances behave.
- j. Developing and improving religiosity insight.

⁴⁷ Desmita, *Psikologi Perkembangan Peserta Didik*, (Bandung: PT Remaja Rosdakarya, 2009), hal. 37-38.

The children in the Junior High School there are on the stage of puberty. There are a number of prominent characteristics in the children of junior high school, namely:⁴⁸

- a. There is an imbalance in height and weight proportions.
- b. Beginning occurrence of secondary sex.
- c. The tendency of ambivalence, between the desire to be alone with the desire to get along, as well as the desire to be free of domination by the need guidance and help from parents.
- d. Glad to compare the norms, ethical values on norms and the fact that occur in adult life. Starting to ask skeptically about the existence and nature of God's mercy and justice.
- e. Reactions and emotional expression is still unstable.
- f. Began to develop the standards and expectations of one's own behavior in accordance with the social world.
- g. The tendency of interests and career options are more obvious.

3. The Youth Religious Development

With sensitivity, clarity of mind and sincerity behavior, at any moment someone at least must have experienced, trust, believe and accept even without any doubt that there is something outside of him there is God Almighty that exceeds anything else including him. This

⁴⁸ Desmita, *Psikologi Perkembangan*....., p. 36.

appreciation called religious experience by William James in Abin Syamsuddin.⁴⁹

For youth, religion has the same meaning as important as moral. Compared to early childhood, adolescence religious beliefs have undergone considerable development. If early childhood, when they've had the ability to think symbolically - God imagined as a person who is in the cloud, then in adolescence they may be trying to find a concept a deeper understanding about the concept of God and existence. Development of religious beliefs of adolescents is strongly influenced by cognitive development. In connection with the influence of cognitive development towards religious development during adolescence, Seifert & Hoffnung in Desmita writes:

*During adolescence, cognitive development Affects both religious and overalls specific religious orientation. In general, specific beliefs or sophisticated Become more complex than they was during childhood. The concept of religious denomination, for example, evolves from are relatively superficial to more accurate and abstract Notions.*⁵⁰

In line with the development of moral consciousness, development of religious appreciation is closely related to the development of intellectual and emotional experience growth. Experts agree that the outline of development of religious appreciation in adolescence can be divided into two phases, namely:⁵¹

⁴⁹ Abin Syamsuddin Makmun, *Psikologi Kependidikan*...., p. 108.

⁵⁰ Desmita, *Psikologi Perkembangan*...., p. 208.

⁵¹ Abin Syamsuddin Makmun, *Psikologi Kependidikan*...., p. 109-110.

- a. Early adolescence, which is characterized by:
- 1) Negative attitude (though not always frankly) caused by the critical mind see the fact that religious people are Hypocrite (pretend) that recognition and speech are not always in harmony with his actions.
 - 2) The view of the divinity become confused because he is more read or hear the various concepts and ideas or more religious sect that do not match or contradict each other.
 - 3) His spiritual appreciation tends skeptic (covered anxiety) so that many are reluctant to perform various rituals activities that had been done with full compliance.
- b. Late adolescence, which is characterized by:
- 1) The attitude is come back, generally in a positive attitude with the achievement of intellectual maturity; even religion can be the orientation of his life before adulthood.
 - 2) The view in terms of divinity understood in the context of religious affiliations and chosen.
 - 3) His spiritual appreciation calmed down after going through the process of identifying and longing the worship, he can distinguish between religion as a doctrine or teaching of human and adherents, which is good and which is not good.

C. Religious Activity

1. Definition of Religious Activity

Activity is an occasion or events that conducted continuously. The activities are part of the program that conducted by one or several units of work as the achievement part of measurable targets at a program.⁵²

W.J.S. Poerwadarminta gives religious meaning as follows: Religious are characteristic contained in religion or anything about religion, for example, religious feelings, or religious matters.⁵³ Religious is the appreciation and implementation of teaching in daily life.⁵⁴

Religious in Islam has meanings that perform the teachings of religion as a whole.⁵⁵ While according to Rokeach and Bank as quoted by Asmaun Sahlan, religious is an attitude or awareness that emerges according to belief or trust of someone toward religion.⁵⁶

According to Muhaimin, religious can be seen in the aspects of personal conscience, personal attitudes that a little much a mystery to others because the respiring intimacy of the soul, a taste that covers the totality into the human person, and not the formal aspect.⁵⁷

⁵² Indah f, Definisi Kegiatan, https://carapedia.com/pengertian_definisi_kegiatan_info2125.html, accessed on November 2, 2015 at 21.03

⁵³ Andi Adiyatma, Pengertian Keagamaan, <http://andiadiyatma.blogspot.co.id/2012/01/pengertian-keagamaan.html>, accessed on Oktober 31, 2015 at 23.11

⁵⁴ Ngainun Naim, *Character Building*...., p. 124.

⁵⁵ Asmaun Sahlan, *Religiusitas Perguruan Tinggi: Potret Pengembangan Tradisi Keagamaan di Perguruan Tinggi*, (Malang: UIN Maliki Press, 2012), p. 49.

⁵⁶ Asmaun Sahlan, *Mewujudkan Budaya Religius*...., p.66.

⁵⁷ Muhaimin,dkk, *Paradigma Pendidikan Islam: Upaya mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: Remaja Rosdakarya, 2008), p. 288.

Based on explanation above can be concluded that religious activities is occasions or events based on faith and believe in religious that conducted continuously in daily life.

2. The Various of Religious Activities

The creation of religious culture can be realized in the form of increasing the quantity and quality of religious activities in schools that are *ubudiyah*, such as:⁵⁸

- a. Prayers in congregation,
- b. Fasting on Monday-Thursday,
- c. *Khatmil* Koran,
- d. Praying together and others.

In addition, the kinds of religious culture in schools can be implemented through several activities, including:⁵⁹

- a. Smiles and greetings

Islam suggest to gives greeting to others with the greeting.

Greetings are not only as praying for others but also as a form of brotherhood among humans.

- b. Mutual respect and tolerance

In any perspective tolerance and respect very suggested.

Indonesians well known as a nation whose premises a diversity variety of religions, tribes, and languages crave national unity. To

⁵⁸ Asmaun Sahlan, *Mewujudkan Budaya Religius.....*, p.66.

⁵⁹ Asmaun Sahlan, *Mewujudkan Budaya Religius.....*, p.116-121.

achieve this result, the key is tolerance and respect among the nation's children.

c. Fasting on Mondays and Thursdays

Fasting is a form of worship which has high value especially in fertilizing spirituality and social life. Fasting on Mondays and Thursdays are not only as a form of *sunnah muakkad* worship but also as a medium of education and learning of *Tazkiyah* so that students have a clean soul, positive thinking and positive attitude, spirit and honest in learning and work, and caring for others.

d. *Duha* prayer

Worship by taking *wudlu* continued *Duha* prayer followed by reading the Koran has implications for spirituality and mentality to someone that will be and are being studied. In Islam a person who will be studying is suggested to perform self-purification both physical and spiritual.

e. Recitation of Koran

Recitation of Koran is a form of worship that is believed to be closer to God; it can increase the faith and devotion that have implications on the attitudes and positive behavior. In addition, it can cultivate noble attitudes that can affect the learning achievement and it also can self-fortify away from the negative culture.

f. *Istighasah* and Prayer

Istighasah is a common prayer that aims for asking help from God. The core of this activity is actual *dhikrullah* in order *taqarrub ila Allah* (closer to Allah).

3. The Purpose of Religious Activity

The purpose of religious education in schools is growing and improving the faith through giving and fertilizing of knowledge, appreciating, practicing, and experiencing of the students about Islam so that a man who continues to grow in faith, fear to Allah and morality in private life, social, nation, state, and can continue at the level of higher education.⁶⁰ And the purpose of religious activities is as follows:⁶¹

- a. Guiding and developing a regular and harmonious relationship between man and God, man and his fellow man, man and his environment, in order to guide community in devoting to God.
- b. To provide inspiration, motivation and stimulation so that the potential of adolescents can develop and active optimally.
- c. To increase the knowledge.
- d. To establish the friendship.

⁶⁰ Asmaun Sahlan, *Mewujudkan Budaya Religius....*, p.17.

⁶¹ Karlina, *Minat Remaja Dalam Kegiatan Keagamaan*, (Jakarta: UIN Syarif Hidayatullah, 2008, Thesis), p. 24.

CHAPTER III

METHODS OF RESEARCH

A. Types of Research

The type of research that used in this research is a field research. To obtain an accurate and objective data, the researcher comes to the location of research that is State Junior High School 2 Sumbang.

This research is a qualitative descriptive research, which is research that is intended to collect information about a variable, condition or indication based on pure activities that going on.⁶² In this case, researcher describes the character of religious education through religious activities in State Junior High School 2 Sumbang.

B. Place and Time of Research

The location of this research is in State Junior High School 2 Sumbang. The research was conducted February 1st, 2016 up to March 1st, 2016.

In this study, the researcher chooses State Junior High School 2 Sumbang, Banyumas as research place because this school is concerned about the development of the student's character. And optimize the development of student's character through various activities. One of student's characters that develop in this school is religious character and to develops religious character through religious activities. It is suitable with

⁶² Suharsimi Arikunto, *Manajemen Penelitian*, (Jakarta: Rineka Cipta, 2005), p. 234.

the vision of the school that is having the member of school who religious, getting achievement, and caring to environment.

C. Source of Data

Source of data in this research is subject where data can be obtained. The main source of data in qualitative research is word, actions, and additional data such as documents and others.⁶³ Related to the type of data, in this section, data divided into words and actions. The sources of data are written text, photos, and recording activities.

Source of data that was needed in this research depends on ability of informants in giving information about research problem. In this case, the informants who have been chosen by researcher are:

1. The headmaster of State Junior High School 2 Sumbang, Banyumas that is Mr. Ratmoko, S.Pd., M.M. as an important role in learning activities at school. Therefore, the researcher obtains variety information from him about the state of school and the process of religious character education through religious activities.
2. Curriculum Affair is Mr. Sukowo, S.Pd., he is a party that has important role in school curriculum. So, researcher obtains information from him about curriculum that has been conducted in State Junior High School 2 Sumbang, Banyumas.
3. Students Affair is Mrs. Titin Sumarni, S.Pd., she is the party that has important role in student activities program. So, researcher obtains

⁶³ Lexy J. Moelong, *Metode Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2006), p. 157.

information from her about student's activities program that relate to religious character education.

4. Islamic teacher that are. Drs. Sunaji and Mr. Rohman, S.Pd.I.. Islamic education teacher not only educate the students but also helps the students' affair in the implementation of program. So they have responsibility in the technical implementation of religious activities that contain character education. They also have an obligation to give examples and guidance to students so they have good manners and good character. Therefore, the researcher obtains information from their about the process of the implementation religious character education to students as well as the problems faced.
5. Students are party who are the subject and object as the same time in the learning process. In this case, the researcher gets information from students related to religious character education that going on through religious activities in State Junior High School 2 Sumbang, Banyumas. Students are objectives of the school program and they are involved in the program. So, the researcher hopes that the information will be obtained about the extent to which the effectiveness of the program and religious activities that experienced by students.

D. Data Collection Techniques

Data collection techniques that used to collect data in qualitative research there are observation, interviews, and documentation. Based on the basis of the concept, so, the three data collection techniques above

used in this research.

1. Observation.

According to S. Tanuwijaya in Nurul Zuriyah, observation is defined as a systematic observation and recording of the indication has seen in research object.⁶⁴

Observation is an activity where researcher involved directly into the field to observe the behavior and activities of individuals in the location of research. In this observation, the researcher recorded and wrote the activities at the location. Qualitative researcher can also engage in a variety of roles, ranging from a non-participant to the participant intact.⁶⁵

Researcher used observation technique to observe the events that going on. So, the researcher did direct research at State Junior High School 2 Sumbang, Banyumas to collect data related to religious character education through religious activities. The researcher got into activities that did the religious character education.

2. Interview

The interview is a means of collecting information by asking a number of questions to be answered orally and verbally.⁶⁶

Interview method in term of its implementation can be divided into:

⁶⁴ Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan Teori-Aplikasi, Cet. Ketiga*, (Jakarta: PT Bumi Aksara, 2009) p.173.

⁶⁵ John. W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed, trans.*, (Yogyakarta: Pustaka Pelajar, 2010), p. 177.

⁶⁶ Nurul Zuriyah, *Metodologi Penelitian....*, p. 179.

- 1) Structured interview, which is an interview where the researcher has prepared a research instrument in the form of written questions in which alternative answer has been prepared.
- 2) Semi-Structured Interview, type of this interview is included in the category of in-depth interview, where the implementation is rather free when it is compared with structured interview.
- 3) Unstructured Interviews, the free interview where researcher does not use an interview guide that has been arranged in a systematic and complete form for data collection.

In this study, the researcher used semi-structured interviews. Before collecting data in the field with interview, the researcher compiled a list of questions as a guide. In the execution of the researcher also give freedom to the respondents to provide additional information in addition to question posed by researcher. Respondents were allowed to convey their opinions and ideas. In this case, of course, its related to the research focus is on implementation of religious character education through religious activities.

The researcher conducted interviews to the headmaster, curriculum affair, teacher of Islamic education, and students of State Junior High School 2 Sumbang, Banyumas to obtain data on religious character education through religious activities.

3. Documentation

Documentation is searching for data about variables such as

notes, transcripts, books, newspapers, papers, and inscriptions, notes of conference, ledger, agenda, and other.⁶⁷

The researcher used documentation to obtain data related to religious character education through religious activities at State Junior High School 2 Sumbang, Banyumas, like profiles, the vision and mission, the condition of teacher and students, as well as facilities and infrastructure of State Junior High School 2 Sumbang, Banyumas.

E. Data Analysis Techniques

The methods or data analysis techniques for qualitative research conducted during data collection, and after the completion of data collection in this research. In analyzing the qualitative data, researcher used the following steps:

a. Data Reduction

Data reduction means summarizing, selecting basic things, and focus on things that are important. Thus the reduced data will provide a clearer describe, and facilitate researchers to conduct data collection furthermore.⁶⁸

After obtaining various kinds of data, the researcher reduced these data in order to discover if it was considered as foreign, unknown and did not have a pattern, then it was what should be the concern and focus for further observations, particularly data concern

⁶⁷ Suharsimi Arikunto, *Prosedur Penelitian*, (Jakarta: Rajawali Press, 2002), p. 206.

⁶⁸ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D Cet.17*, (Bandung: Alfabeta.2013), p. 338.

to religious character education through religious activities at State Junior High School 2 Sumbang, Banyumas.

b. Data Display (Data Presentation)

Researcher proposed the reduced data in the form of a short description, a good chart or narrative text associated with the process of religious character education through religious activities at State Junior High School 2 Sumbang, Banyumas, a brief history of the school establishing, organizational structure, the condition of teachers and students and so on.

c. Conclusion Drawing / Verification

The next step in the analysis of qualitative data is with drawl and verification of the data. In this section the researcher did a triangulation of data to collect data and test the credibility of the data, because the triangulation of data will be further strengthened through the compared data with only one approach.

Preliminary conclusions that were collected are still temporary, and would change and develop if researcher did not found strong evidence in the next phase of data collection. If the conclusions put forward in the early stages it will be supported by evidence that is valid and consistent when the researcher returned to the field to collect the data, so it will be credible conclusion.⁶⁹

The researcher took a conclusions and reviewed all of the

⁶⁹ Sugiyono, *Metode Penelitian*, p. 552.

data verification and data testing (checking and cross checking) to answer the problem statement of research.



CHAPTER IV

DATA PRESENTATION AND DISCUSSION

A. General Description of State Junior High School 2 Sumbang, Banyumas

1. Profiles and Geographical Location

State Junior High School 2 Sumbang, Banyumas is formal education that is under supervision of Ministry of Culture and National Education. The number of school statistic is 210030223138. Geographically, State Junior High School 2 Sumbang, Banyumas is located at Banteran Street, Sumbang, Banyumas, post code 53183.⁷⁰

The building of State Junior High School 2 Sumbang stands on 11.900 m² landmass. It is abutting on field in the north and the west, Banteran Street in the south, and rill as well as inhabitant house in the east.⁷¹

2. Vision and Mission of State Junior High School 2 Sumbang, Banyumas

Regarding on data that obtained through documentation by the researcher, State Junior High School 2 Sumbang has the both vision and mission as following:⁷²

a. Vision

Having the member of school who religious, getting achievement, and caring to environment.

⁷⁰ Document of State Junior High School 2 Sumbang cited on Tuesday, February 9th, 2016.

⁷¹ Document of State Junior High School 2 Sumbang cited on Tuesday, February 9th, 2016.

⁷² Document of State Junior High School 2 Sumbang cited on Tuesday, February 9th, 2016.

b. Mission

- 1) Guiding and facilitating the students to learn and apply their religion teaching.
- 2) Guiding the students in order to they have characteristic of honest, discipline, responsibility, tolerance, help each other, good manners, and confidence.
- 3) Guiding and developing the competency of knowledge and skill.
- 4) Guiding and developing talent and interest of students through extracurricular activity.
- 5) Creating the environment that clean, health, neat, beautiful, and secure.
- 6) Creating the programs of planting, conservation, and prevention to mutilation and pollution of environment.

3. Curriculum Review

State Junior High School 2 Sumbang applies the curriculum based on unit level. It is integrated with the curriculum of Junior High School 2 Sumbang itself. Especially for Islamic education subject applies the curriculum of 2013 according with recommendation of Ministry of Religion.⁷³

- a. Before entering the class, students should do shaking hand activities. It carried out every day and started at 06.30 a.m. until 07.00 a.m. This activity has been scheduled.

⁷³ Interview with Mr. Sukowo as Curriculum Affair of State Junior High School 2 Sumbang, Banyumas, on Friday, February 5th, 2016.

- b. Briefing of teacher by the Headmaster is carried out every day and started at 07.00 a.m. until 07.15 a.m.
- c. Reciting the Koran is carried out every day and started at 07.15 a.m. until 07.30 a.m.
- d. The learning activity is started from Monday until Saturday at 07.30 a.m. until 01.50 p.m., except for Friday until 11.10 a.m. and for Saturday until 08.50 a.m. then continued scout and extracurricular activities until 11.50 a.m.⁷⁴

4. Organization Structure

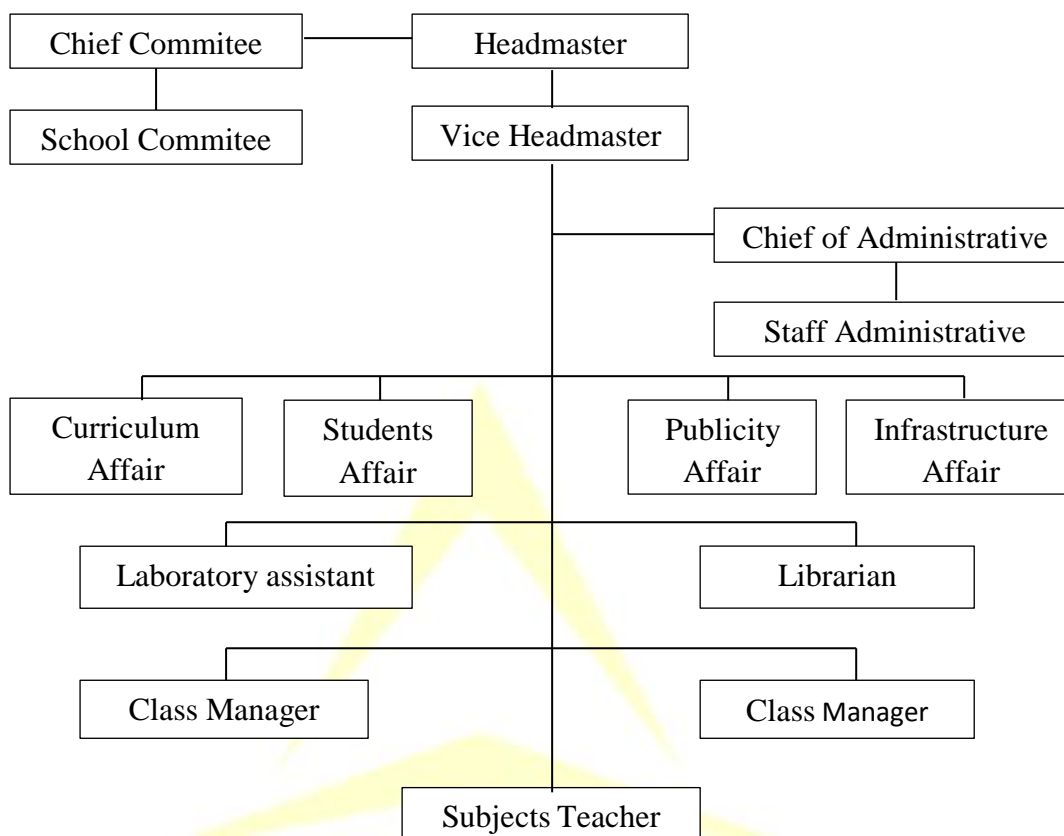
Organization is a systematic and organized cooperation process among people in a coordinating institution or staff. It works as a team by systematic, formal, and coordinated and to reach the proposed goals.

In running the wholeness of academic activity, State Junior High School 2 Sumbang works as system where each component has a commitment to reach proposed goal. As an organization, State Junior High School 2 Sumbang has its own structure that will make easier in running all activities and work systematically as a team. The following is the organization structure of State Junior High School 2 Sumbang in academic years of 2015/2016.⁷⁵

⁷⁴ Interview with Mr. Sukowo (Curriculum Affair) on Friday, February 5th, 2016.

⁷⁵ Document of State Junior High School 2 Sumbang cited on Tuesday, February 10th, 2016.

Picture 1
Picture of school organization structure
State Junior High School 2 Sumbang, academic year of 2015-2016



5. The Condition of Teachers and Students

a. Teachers Condition

At the academic year of 2015/2016, State Junior High School 2 Sumbang, Banyumas has 40 of teachers and staffs. This information can be seen the following table.⁷⁶

Table 1
List of Teacher at State Junior High School 2 Sumbang, Banyumas

No	Name	Subject	Appositio
1	Ratmoko, S.Pd. M.M.	English Teacher	Headmaster
2	Sri Rahmini, S.Pd.	Natural Science Teacher	
3	Gatot Purnomo, S.Pd.	Math Teacher	

⁷⁶ Document of State Junior High School 2 Sumbang cited on Tuesday, February 9th, 2016.

4	Nastuti, S.Pd.	Indonesian Teacher	
5	Budi Nugroho, S.Pd.	Math Teacher	
6	Ani Ristyorini, S.Pd.	Math Teacher	
7	Tugina, S.Pd.	Natural Science Teacher	
8	Wahono, S.Pd.	Physical Education Teacher	
9	Rohman, S.Pd I	Islamic Education Teacher	Students Affair
10	Kasyati	Indonesian Teacher	
11	Isti Nurhayati, S.Pd.	Natural Science Teacher	
12	Bambang Purwadi, S.Pd.	Civic Education Teacher	Vice Headmaster
13	Agus Sudismo, S.Pd.	Computer Teacher	Curriculum Affair
14	Darwati, S.Pd.	Guidance and Counseling	
15	Winarni, S.Pd.	Java Teacher	
16	Drs. Misrun	Social Science Teacher	
17	Drs. Yudiono	Indonesian Teacher	
18	Sukowo, S.Pd.	Physical Education Teacher	Curriculum Affair
19	Parsinu, S.Pd.	Social Science Teacher	
20	Titin Sumarni, S.Pd.	Guidance and Counseling	Students Affair
21	Drs. Sunaji	Islamic Education Teacher	
22	Emi Susmiati, S.Pd.	Social Science Teacher	
23	Tuti Purwantari, S.Pd.	Guidance and Counseling	
24	Agus Priyanto, S.Pd.	Art Education Teacher	
25	Atun Cahyatun, S.Pd.	English Teacher	
26	Siti Khotimah, S.Pd.	Indonesian/Java Teacher	
27	Rina Asih S, S.Pd.	English Teacher	
28	Muslihudin, S.Pd	English Teacher	
29	Dwi Wahyuningsih, S.E.	Computer Teacher	
30	Emi Marsitah, S.Sn.	Art Education Teacher	

Table 2
List of Staffs administrative at State Junior High School 2 Sumbang, Banyumas

NO	NAME	ASSIGNMENT
1	Rumisi	– Treasurer of salary

		<ul style="list-style-type: none"> – Routine treasurer – Personnel Administration
2	Sri Subekti Widiarti	<ul style="list-style-type: none"> – Librarian – Helping the inventories
3	Rina Mulyanti	<ul style="list-style-type: none"> – Secretary and archival matters – Helping the treasurer of BOS – Helping the student affair – Organizer of scholarship
4	Titi Surati KH, SE	<ul style="list-style-type: none"> – Treasurer of BOS – Personnel Administration
5	Narso	<ul style="list-style-type: none"> – Inventories – Helping the student affair – Arrangement of bell
6	Nasim	<ul style="list-style-type: none"> – Helping the organizer of 8 K
7	Rokhamsi	<ul style="list-style-type: none"> – Night watch – Cleaning of counseling room – Making of drink
8	Imam Wijianto	<ul style="list-style-type: none"> – Official of science Laboratory – Operator of school IT – Courier of letter
9	Tofik Hidayat	<ul style="list-style-type: none"> – Cleaning of Multimedia Room – Cleaning of male toilet – Care-taker of water canal – Helping of public relation administration
10	Deno Setiyanto	<ul style="list-style-type: none"> – Cleaning of headmaster room and administrator room – Cleaning of male toilet – Helping infrastructure administration – Care-taker of electric

b. Students Condition

The numbers of students that belong to State Junior High School 2 Sumbang are 565 at academic years of 2015/2016. There are consists of 268 male students and 297 female students. In detail,

grade 7 consist of 95 male students and 97 female students, grade 8 consist of 87 male students and 102 female students, and grade 9 consist of 86 male students and 98 female students.⁷⁷

Table 3
List of Students at State Junior High School 2 Sumbang, Banyumas

CLASS	NUMBERS OF CLASS	NUMBERS OF STUDENTS	MALE/FEMALE	
			MALE	FEMALE
VII	6	192	95	97
VIII	6	189	87	102
IX	6	184	86	98
TOTAL	18	565	268	297

6. Facilities and Infrastructures

The main aspect to support and enhance the learning activity is good infrastructure. Based on existing data, the infrastructure that is available at State Junior High School 2 Sumbang is quite sufficient to support the wholeness of learning activity.

Meanwhile, the infrastructures there are available at State Junior High School 2 Sumbang that supports the religious activities as following:⁷⁸

a. Classroom

Classroom is the learning facility to conduct learning process. There are 18 classrooms.

⁷⁷ Document of State Junior High School 2 Sumbang cited on Tuesday, February 9th, 2016.

⁷⁸ Interview with Mr. Ratomoko, the Headmaster of State Junior High School 2 Sumbang, Banyumas, on Monday, February 1st, 2016.

b. Mosque

A mosque in the State Junior High School 2 Sumbang, Banyumas is *Nur Islah* Mosque. A mosque is provided in front of the school to make a focused worshipping environment for students. It has square measure in 15x20 m².

c. Worshipping Tools

At State Junior High School 2 Sumbang there are no more worshipping tools. So, students usually bring the worshipping tools from home.

d. Koran

At State Junior High School 2 Sumbang there are so many Koran that available for students. So, every student gets one Koran. And the Koran put on the shelf that is available in every class.

e. Cleaning Tools

Cleanliness is the important factor, so, that is why State Junior High School 2 Sumbang provides good cleaning tools, such as wastebasket in every class, brooms, etc.

Overall, the hall condition at State Junior High School 2 Sumbang is quite comfort and good to conduct the learning process. For more detail, it can be seen in the following table.

Table 4
List of Facilities and Infrastructure at State Junior High School 2
Sumbang, Banyumas

NO	FACILITIES	AMOUNT	SIZE	CONDITION
1	Classroom	18	7 X 9 m ²	Good
2	Science Laboratory	1	7 X 15 m ²	Good
	Computer Laboratory	1	7 X 9 m ²	Good
3	Headmaster Room	1	7 X 3,5 m ²	Good
4	Teachers Room	1	11,5 X 7 m ²	Good
5	Administrative Room	1	7 X 7 m ²	Good
6	Library	1	7 X 11 m ²	Good
7	Guidance and Counseling Room	1	7 X 6 m ²	Good
8	Mosque	1	15 X 20 m ²	Good
9	School Health Unit	2	7 X 3 m ²	Good
10	OSIS Room	1	7 X 3 m ²	Good
11	Toilet of students	19	3 X 3 m ²	Good
12	Warehouse	1	9 X 6 m ²	Good
13	Multimedia Room	1	56,2 m ²	Good
14	Living Room	1	7 X 3,5 m ²	Good
15	Watcher man Room	1	79 m ²	Good
16	Room of Change Cloths	1	3 X 4 m ²	Good
17	School Cooperation	1	3 X 3 m ²	Good
18	Life Skill Room	2	11 X 3 m ²	Good
19	Teachers Toilet	3	3,5 X 3,5 m ²	Good
20	Headmaster Toilet	1	3,5 X 3,5 m ²	Good
21	Vice Headmaster Room	1	7 X 3,5 m ²	Good

7. Extracurricular Activity

Extracurricular activity is various conducted in State Junior High School 2 Sumbang which can established characterized students to make them become more active in responding subject that are studying.

Table 5
List of Extracurricular Activity at State Junior High School 2 Sumbang⁷⁹

No	Kinds of Activities	Days	Time (WIB)	Guider
1	Basketball (male students)	Wednesday, Saturday	15.00 – 17.00	Wahono,S.Pd
	Basketball (female students)	Tuesday, Thursday	15.00 – 17.00	Sukowo,S.Pd
2	Karawitan	Tuesday, Thursday	15.00 – 17.00	Gatot P,S.Pd
3	Football	Tuesday, Wednesday,	15.00 – 17.00	Sukowo,S.Pd
4	Volleyball	Tuesday, Saturday	15.00 – 17.00	Bambang P,S.Pd
5	Computer (7)	Monday	15.00 – 17.00	Agus S,S.Pd
	Computer (8)	Saturday	15.00 – 17.00	Agus S,S.Pd
6	Wall Magazine	Monday	15.00 – 17.00	Siti Kh,S.Pd
7	Scout	Friday	14.00 – 17.00	Tugina,S.Pd, Cs
8	Dance	Saturday	15.00 – 17.00	Emi M,S.Pd
9	English	Monday	15.00 – 17.00	Muslihudin,S. Pd
10	Theater	Wednesday	13.00 – 15.00	Drs. Yudiono
11	Paskibra/PBB/Ceremony	Wednesday	15.00 – 17.00	Parsinu,S.Pd, Imam Wijiyanto
12	Youth-red cross	Thursday	14.00 – 16.00	Rina Asih,S.Pd Darwati,S.Pd Titin

⁷⁹ Document of State Junior High School 2 Sumbang, cited on Tuesday, February 9th, 2016.

				Sumarni,S.Pd
13	Calung	Thursday, Saturday	14.00 – 16.00	Budi N,S.Pd
14	Qiro'ah	Saturday	14.00 – 16.00	Rohman,S.Pd
15	Band	Saturday	14.00 – 16.00	Isti Nurhayati,S.Pd
16	Futsal	Thursday	14.00 - 16.00	Parsinu,S.Pd
17	Tapak Suci	Saturday	14.00- 16.00	Teguh Wibowo

B. Data Presentation

1. Religious Activities and Religious Values in State Junior High School 2 Sumbang, Banyumas

The religious activities and religious values that have been conducted in state junior high school 2 Sumbang, Banyumas there are:

a. Shaking hand in the morning

The purpose of shaking hand activities in the morning is to form the habit of students to always smile, a greeting, and always greet people when meet someone they knew. Shaking hand activity is done before students going into class. This activity started at 6:30 to 7:00 a.m. and executed on a scheduled basis.⁸⁰

Students who got the schedule of shake make a line in front of the school make a line to welcome anyone who comes to school. Then the students and teachers who arrive at school come to greet them as they walked toward their room. Line between boys and girls

⁸⁰ Interview with Mr. Ratomoko (Headmaster) on Monday, February 1st, 2016.

are separated, so that the boys shake hands the boys and the girls shake hands the girls.⁸¹

The religious value that developed in the shaking hand activities in the morning is friendly. Students accustomed to smile and say greeting to people that they meet. In addition, with applying the shaking hand activities in the morning according to schedule, students are accustomed to being disciplined and responsible to the tasks.

b. Recitation of Koran and *Khatmil* Koran

Recitation of Koran aims to instill a love of the Koran and form the habit of students to read the Koran. Recitation of Koran begins at 7:15 to 7:30 a.m. This activity is done every day before the learning begins. While waiting for the teacher entered the classroom, students read the Koran. By this activity, the responsibility value in students can be developed because they are taught to be responsible for implementing school activities even without the supervision of a teacher.

After reading the Koran is complete, students write verse which he read in the achievement book of *Iqra* and Koran. Achievement book of *Iqra* and Koran is used as a report of recitation activity. Beside as activity report, this book will be used as a reference of *khatmil* Koran. Recitations that did at home can also be

⁸¹ Direct observation at State Junior High School 2 Sumbang, on Tuesday, February 2nd, 2016.

entered into the achievement book of *Iqra* and Koran.⁸² This is one of the implementations of the honest value. Students are accustomed to be honest, to write the Koran verse which he read at school and at home.

Khatmil Koran held once a year for students of grade IX. Thus, from the result of recitation of Koran activity from grade VII to grade IX will be *khatmil* Koran at the end of grade IX. From achievement book of *Iqra* and Koran will show how many times students finish reading the Koran. For students who finish reading the Koran will get reward and for students who rarely recitation of Koran will get a punishment.⁸³

By *khatmil* Koran activities, students are taught to be responsible for his actions. Where students who had never seal Koran, he responsible for the punishment that he received because rarely carry out the tasks or school activities.

c. Prayer before and after learning activities

Prayers together at the beginning and the end of the lesson have the purpose to internalize the values of love to God and form the habit of students to always pray in every activity.⁸⁴ And the religious value that developed by this activity is the God-fearing value. Because always prays at the beginning and end of the activity, it can increase the devotion to him.

⁸² Interview with Mrs. Rohman as Islamic Education Teacher on Monday, February 6th, 2016.

⁸³ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

⁸⁴ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

d. *Dhuha* prayer

Dhuha prayer activities intention is to introduce the *Dhuha* prayers and form the habit of students to do the prayer, so that students can improve their godfearing.⁸⁵ Duha prayer has been done during Koran literacy lesson. Here teachers use time of Koran literacy lesson not only to give material but also sometimes to pray *Duha*. *Dhuha* prayer performed in the mosque and performed with *munfarid*.⁸⁶

So, from the *Dhuha* prayer activities, the religious value that developed is God fearing value where students are taught to always pray to God.

e. *Dzuhur* Prayer in Congregation

Dzuhur prayer in congregation intention is to introduce the implementation of prayers and to improve the devotion of students so avoid negative things. So, *Dzuhur* prayers that held in the school can develop God-fearing value of students to always keep God's commandments. In addition, the religious value that developed is the responsibility value. Where, human beings as creatures have a responsibility to worship the god.

Dzuhur prayer is done in second break time. *Dzuhur* prayer in congregation is done in the mosque of schools that is *Nur Islah* mosque. Because the mosque is not enough to accommodate all

⁸⁵ Interview with Mrs. Rohman as Islamic Education Teacher on Monday, February 6th, 2016.

⁸⁶ Direct observation at grade 9E of State Junior High School 2 Sumbang, Banyumas, on Tuesday, February 9th, 2016.

students, then the activities of *Dzuhur* prayer in congregation conducted on schedule.⁸⁷ And the *Dzuhur* prayer in congregation activities based on schedule is taught to be disciplined students to always pray on time.

That schedule of *Dzuhur* prayer in congregation can be seen in the table below.

Table 6
Schedule of *Dzuhur* Prayer in Congregation

NO	DAYS	CLASS	IMAM
1	Monday	9A, 9B, 9C, 9D, 9E	Rohman, S.Pd. I
2	Selasa	8C, 8D, 7A, 7B, 9F	Drs. Yudiono
3	Rabu	9C, 9D, 7C, 7D	Rohman, S.Pd. I
4	Kamis	8E, 8F, 7E, 7F	Drs. Sunaji

f. Commemoration of Islamic Days

Comemoration of Islamic days became annual event that held in State Junior High School 2 Sumbang, Banyumas. Commemoration of day Islamic days are most often implemented is the Birthday of Prophet Muhammad pbuh. Usually a person who became lecturer in this activity is Islamic education teachers in State Junior High School 2 Sumbang, Banyumas.⁸⁸

From the commemoration of Islamic days, students can gain knowledge about Islam and also increase devotion to God from the

⁸⁷ Interview with Mr. Ratomoko, (The Headmaster) on Monday, February 1st, 2016.

⁸⁸ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

contents of lectures that delivered by the lecturer. So, by the activity of the commemoration of Islamic days can develop God-fearing value.

g. Give Alms on Friday (*Infak Jumat*)

Activity of give alms on Friday was routinely conducted by students of State Junior High School 2 Sumbang, Banyumas. This activity is managed by student's organization in State Junior High School 2 Sumbang, Banyumas. Give alms on Friday withdrawn by the chairman of each class and then it will be submit to the treasurer of student's organization. The donation on Friday will be use for the construction of mosques and buys supplies prayer. By giving alms on Friday, the religious values that developed is sincere value, students accustomed to always sincere in giving assistance to others in need.⁸⁹

h. Activities on Friday

Activity on Friday is different every week. There are Coordination of teachers and employees, Islamic studies, sport / walking / mass gymnastics, guiding by class manager, and cleanliness.⁹⁰ Friday activities performed on a scheduled basis, while the schedule can be seen in the table below.

⁸⁹ Interview with Mrs. Rohman (Islamic Education Teacher) on Monday, February 6th, 2016.

⁹⁰ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

Table 7
Activities on Friday

NO	WEEKS	ACTIVITY	GUIDER	APPOSITIO
1	1	Coordination of teachers and staffs	The Headmaster	Information of headmaster
		Study Islam	Rohman,S.Pd	Study Islam by all members of school
2	2	Sport /walking/mass gymnastics	Class Manager	Guided by sport teacher
3	3	Guiding by Class Manager	Class Manager	Recapitulation of activity attendance and motivaton
4	4	Cleanliness	Teachers/ Staffs	Guided by infrsturcture affair
5	5	Guiding by Class Manager	Class Manager	If in a month there are 5 weeks

The religious value that was developed from the activities on Friday is the cooperative value. Here in the cleanliness activity, students work together with their friends to clean their school environment. In addition, by the activities of cleanliness, students accustomed to always maintain cleanliness, so cleanliness value also is taught to students.⁹¹

i. Extracurricular of *Qiro'ah*

Extracurricular of *Qiro'ah* is conducted by grade VII and IX. Students who follow this activity were initially 29 students only on first semester. However, students who take qiro'ah increased to 70 students on second semester. This activity is done every Saturday starting at 02.00 pm. The tutor is a person from outside the school is

⁹¹ Interview with Mrs. Rohman (Islamic Education Teacher) on Monday, February 6th, 2016.

Mrs. Siti Salbiyah. The aim of this activity is to seek candidates of *qori / qoriah*. By extracurricular activity, students taught to read and love the Koran. And with love the Koran, it can increase devotion to God.⁹²

j. Ramadan Activities

In the month of Ramadan held boarding activities for one week. These activities is done with the cooperation of all members at schools. This activity performed on schedule basis. So, every classroom gets different material in every day. The materials there are *Fiqh*, *Aqeedah*, *Morals*, and the *Koran*.⁹³ With the boarding activities, the religious value that developed is God-fearing value, students accustomed to always draw closer to God and always devoted.

The series of Ramadan activities ends with the payment of *fitrah* tithe. This activity is done by all students who can afford to pay tithe. And for students who can not afford, they not obliged to pay *fitrah* tithe. *Fitrah* tithe is paid with rice weighing 3 kilos or money of Rp 27.000. Then the tithe will be given for needy students, the community around the school, and boarding school.⁹⁴ With the *fitrah* tithe, students accustomed to always care for others who need help. In addition, students are taught to sincere in giving assistance

⁹² Interview with Mrs. Rohman (Islamic Education Teacher) on Monday, February 6th, 2016.

⁹³ Interview with Mrs. Rohman (Islamic Education Teacher) on Monday, February 6th, 2016.

⁹⁴ Interview with Mrs. Rohman (Islamic Education Teacher) on Monday, February 6th, 2016.

without expecting a reward.⁹⁵ So, the religious values that develop by Ramadan activities are god-fearing and caring values.

k. Sacrificial Training

Sacrificial training is done by taking the tuition of the students of grade VII to IX, especially for students who are Moslem. Each student is charged a fee of Rp 25.000 to buy sacrificial animals. Beside the students, some teachers also sacrifice at school with fees Rp 2.500.000.⁹⁶

The night before the feast of Eid al-Adha, the students participated in the laudations in the form of recitation at school. Then, in the morning, the students pray Eid al-Adha in congregation at school. After that is the preparation of slaughtering sacrificial animals. The meat of sacrificial animals will be given to needy students, the community around the school, and boarding school. The purpose of this activity is to train students for doing sacrifice worship.⁹⁷

The implementation of the sacrificial training internalizes the cooperation value in the self of students. Where, students work together to prepare equipment of sacrificial training activities. In addition, these activities also internalize the caring and sincere

⁹⁵ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016.

⁹⁶ Interview with Mrs. Rohman (Islamic Education Teacher) on Monday, February 6th, 2016.

⁹⁷ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

values. Students are taught to care for the needy and sincere in giving assistance.⁹⁸

l. Koran Literacy

Koran literacy has been entered into the lesson. So Koran literacy have separate time in the schedule. Koran literacy is conducted in 1 hour lesson (40 minutes). The material has been given in learning of Koran literacy namely: writing verses of the Koran, copying verses into Latin script, memorizing short sura. By Koran literacy activities, students are taught to more understand and love the Koran. And with love the Koran, it can increase devotion to God. So, the religious value that develops by this activity is god-fearing value.⁹⁹

m. Islamic Education Learning

Islamic education learning is conducted during 2 sessions (2 x 40 minutes). The Islamic education teacher at State Junior High School 2 Sumbang there are two peoples namely Drs. Sunaji and Mr. Rohman, S.Pd.I.¹⁰⁰

The materials given during the learning is appropriate with the syllabus. From Islamic education learning can develop the politeness value of the students. Where teacher provides moral materials to the students with giving an example about behavioral of the prophet Muhammad as a good example. And politeness value

⁹⁸ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016.

⁹⁹ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹⁰⁰ Interview with Mr. Sukowo (Curriculum Affair) on Friday, February 5th, 2016.

can be seen in the students from the way of their spoke to the teacher. In addition polite value is also seen when students want to enter the teacher's room, they say greeting first.¹⁰¹

The Islamic education learning uses curriculum in 2013 so in the delivery of the material using a scientific approach that includes observing, asking, exploring, associating, and communicating. So, in the learning process commonly uses discussion method. Discussion method used by teachers in the Islamic education learning is developing of the cooperation value of students. Students are taught to discuss the problem together. In addition, the other methods that also use in Islamic education learning are speech, catechiz, the stories, advice, demonstrations, and others.¹⁰²

In addition, the value honesty is also applied when the teacher called the roll students who have prayer five times before the learning process. Students who have prayer five times raised their hand and then the teacher roll one by one. The honesty value is also applied to the examination. Where, students should do the examination of Islamic education independently and checking the answer quiz of their friends honestly.¹⁰³

¹⁰¹ Direct observation at State Junior High School 2 Sumbang, Banyumas on Wednesday, February 3rd, 2016.

¹⁰² Interview with Mr. Sunaji as Islamic Education Teacher on Saturday, February 6th, 2016

¹⁰³ Direct observation at State Junior High School 2 Sumbang, Banyumas, on Saturday, February 6th, 2016.

2. Strategy of implementation of religious character Education through religious activities in State Junior High School 2 Sumbang, Banyumas

The education of character would have to use the methods/strategies that are customized to the needs of students. Based on observation, interview, and documentation that have been accomplished by the researcher, the strategy that are used by teachers on developing religious character to students in State Junior High School 2 Sumbang, Banyumas are known as follow:

a. Integration through daily activities

1) Good Modeling

According to Drs. Sunaji¹⁰⁴, somethings that need to be done before forming the students character is forming the character of the teacher first in order to be good model. This is because students naturally tend to like to imitate what is done by the teachers both in the form of words, deeds and actions. Every things what the teacher was doing either good or not good, children or students will imitate it.

Furthermore, Mr. Sunaji said that teachers are the second parents to children in school and become an important factor that can not be avoided in the process of formation of the child's character. So to become an exemplary figure, a teacher must have a character first.

¹⁰⁴ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

Based on observations by the researcher, the good modeling that shown by educators in State Junior High School 2 Sumbang is given example smile and greetings to students or others when passed, spoken with a good language and gentle, joined prayers in congregation, throw of waste in place and always go to school on time and earlier than children.¹⁰⁵

2) Habituation

In the implementation of religious character education of students, the methods that applied by teacher in State Junior High School 2 Sumbang is habituation. Habituation that has implemented in religious character education at State Junior High School 2 Sumbang there are; the habituation of shaking hand, habituation recitation of Koran before learning, *Duha* prayer and *Zuhur* prayer in congregation, habituation of giving alms on Friday, and throw of waste in place.¹⁰⁶

Good habituation is a powerful way to form the child's character. According to him, by doing the habituation students will not feel heavy to do the good things that have been accustomed. A teacher should teach students good habits, that is when they are at school or outside the school.¹⁰⁷

¹⁰⁵ Direct observation at State Junior High School 2 Sumbang, Banyumas on Tuesday, February 2nd, 2016.

¹⁰⁶ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

¹⁰⁷ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

Habituation is very effective to form the character of the students, because they are accustomed to doing positive things, it will weaken the negative habits were taken from the home environment and forming new habits that positive created by teacher at school environment. Here, the process of character formation occurs through the habituation that conducted continuously so that the child will feel uncomfortable when leaving good habits.¹⁰⁸

The results of the observations that researcher obtained in State Junior High School 2 Sumbang, habituation that conducted is giving positive effect to students, such as that expressed by Sri Lestari the student of grade VIII F, the habituation that implemented in State Junior High School 2 Sumbang, like habituation of smile and greetings, recitation of Koran before learning, *Duha* and *Zuhur* prayer in congregation, giving good habituation to the students to respect others, to care for others, care for the environment with accustomed to throw of waste in place, like reading the Koran, as well as discipline of worship.¹⁰⁹

3) Environmental conditioning

According to Mrs. Titin Sumarni, S.Pd. that a conducive condition is made by creating religious culture in

¹⁰⁸ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹⁰⁹ Interview with Sri Lestari (Students of 8F) on Wednesday, February 3rd, 2016.

State Junior High School 2 Sumbang. It is pray before and after learning process, recitation of Koran, *Duha* and *Zuhur* prayer in congregation, commemoration of Islamic days, held a slaughter of sacrificial animal and give alms sincerely on every Friday.¹¹⁰

The researcher found that the creation of a conducive condition occurs in learning process is when Drs. Sunaji was teaching a class VII A and VII E. Before starting the learning process, teachers make condition to students to ready for receive the material, after that the teacher is praying. In addition, teachers also roll students who already perform prayer 5 times.¹¹¹

In addition, the researcher also found that the creation of the condition of schools that religious with the slogans that posted on the strategic areas and also on the wall of classroom. The slogans such as: “*Taqwa Cerdas Trampil*”, “*Bila hidup membawa bekal, Bila mati membawa amal*”, “*Budayakan 5S, Senyum, Sapa, Salam, Sopan, Santun*”, “*Kebersihan sebagian dari Iman*”, and others.¹¹²

b. Integration through activities programmed

Religious character education in State Junior High School 2 Sumbang is implemented through programmed activities that is

¹¹⁰ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016

¹¹¹ Direct Observation at State Junior High School 2 Sumbang, Banyumas, on Saturday, February 6th, 2016.

¹¹² Direct Observation at State Junior High School 2 Sumbang, Banyumas, on Monday, February 1st, 2016.

commemoration of Islamic days. Commemoration Islamic days that often implemented is to commemorate the birth of Prophet Muhammad. Besides, the other activities that programmed are *Khatmil* Koran, a series of Ramadan activities and sacrificial training.¹¹³

Mr. Sukowo, S.Pd. as curriculum affair explains that religious activities that programmed by collaborating student affair and curriculum affair so those activities can be scheduled well, its not disturb the learning activities.¹¹⁴

The result of observation in State Junior High School 2 Sumbang, religious character education through the activity that programmed activity is good as described by Mr. Rohman about sacrificial training at time the feast of Eid al-Adha; students attend a series of sacrificial activities at the school. From this activity, students are accustomed to pray ied and know the right methods of sacrifice and they accustomed to help to people in need.¹¹⁵

C. Data Analysis

The conduction of religious character education through religious activity in State Junior High School 2 Sumbang, Banyumas is already well-structured and programmed. In the implementation, there are some religious values that have been internalized through religious activities and some strategies that have been done. These are the descriptions of the researcher

¹¹³ Interview with Mr. Sukowo (Curriculum Affair) on Friday, February 5th, 2016

¹¹⁴ Interview with Mr. Sukowo (Curriculum Affair) on Friday, February 5th, 2016

¹¹⁵ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016

analysis about religious values and strategy of implementation of religious character education.

1. Analysis of Religious Activities and Religious Values in State Junior High School 2 Sumbang, Banyumas

Religious activity is activity that conducted based on religion teachings. In State Junior High School 2 Sumbang, the majority of students are Moslem so that the activity that has been conducted based on Islamic religion. This activity is routine conducted everyday and has programmed in the curriculum.

Based on the research and analysis by researcher the religious activity that provided to educate the religious character of students in State Junior High School 2 Sumbang has well gone. Generally, those activities are aimed to develop the knowledge of students and it is to increase the religiosity of students. It is in line with the statement of Asmaun Sahlan in chapter II page 42 about purpose of religious education in schools is growing and improving the faith through giving and fertilizing of knowledge, appreciating, practicing, and experiencing of the students about Islam so that a man who continues to grow in faith, fear to Allah and morality in private life, social, nation, state, and can continue at the level of higher education.

In Islamic view, there are two important values that establish the strong faith of Moslem. Both of values are divided into *Ilahiyat* and *Insaniyat* values. *Ilahiyat* values are emphasized how to build good

relation and the way of worshipping the God, meanwhile the *Insaniyat* value teaches about the way of building good relation and etiquette toward human beings. The religious value that were internalize at State Junior High School 2 Sumbang, Banyumas tend to direct the students to be conscious and deep internalized in both oh *Ilahiyat* and *Insaniyat* value.

Based on the research and analysis by the researcher, the students in State Junior High School 2 Sumbang, Banyumas were accustomed to perform the *Ilahiyat* values such as performing *Dhuha* and *Dzuhur* prayers, recitation of Koran, praying before and after learning process, Ramadan activities, and sacrificial training. Meanwhile *insaniyat* values were internalized such as silaturahmi, politeness, healthy life style, caring, responsibility, and honesty. Those matters have been explained by Abdul Majid and Dian Andayani in chapter II page 18-19 about *Ilahiyat* and *Insaniyat* Values.

2. Analysis of the Strategy of Implementation of Religious Character Education Through Religious Activity In State Junior High School 2 Sumbang, Banyumas

The first step to conduct character education in State Junior High School 2 Sumbang, Banyumas is by establishing teachers' commitment in running this activity. In this school teachers have an important role in educating, teaching, guiding, directing, coaching, assessing, and evaluating the students to build their character. The role of

headmaster was quite important to build the teachers' commitment in running the religious character education. The teachers in State Junior High School 2 Sumbang, Banyumas could also run the religious character education in the good way.

The most important aspect in establishing students character in State Junior High School 2 Sumbang, Banyumas can be analyzed into several aspects, that is has been proven through daily activities and programmed activity. But, overall the strategy the religious character education in State Junior High School 2 Sumbang, Banyumas can be concluded into several aspects as following:

a. Good Modeling

In the case of the good modeling, all of the member of school such as the headmaster, teachers, and staff can be good models for students. This is as described by Masnur Muslih on chapter II page 30-31.

Based on the results of research, teachers have conducted and given good model to children properly. Results of these efforts are able to form the character of students in this case to motivate students to implement the values of character that is known and felt by children in daily life, both in conducting worship to Allah and getting with people who he encountered. This is in line with the theory Masnur Muslih on chapter II, page 22 about the purpose of character education that through character education, students were

expected to be able to improve independently, and using their knowledge, studying and internalizing, and personalizing the character values and noble *akhlak* so manifest in daily behavior.

Based on the analysis about the efforts of good modeling by teachers in the forming student character in State Junior High School 2 Sumbang it is shown that they are able to establish the character of the students in accordance with the purposes of character education that expressed by Minister of National Education in chapter II page 20 there are 1) To develop the inner/affective potential of students as human beings and citizens who have cultural values and national character; 2) To develop the good habituation and behavior of students and in a line of universal values and religious traditions of the national culture; 3) To plant the leadership and responsibility in the soul of students as the next generation of nation; 4) To develop the students ability to be an independent person, creative, and have conception of nationality; 5) To develop the school environment as the save to study, honest, creative and friendship, and by high and strong nationality.

b. Habituation

For adolescence, period in state junior high school is a time of transition time from children into adult. Generally, adolescents have unstable emotional, so they easily influenced by their peers, so they reluctant to carry out their ritual activities. This is in line with

the theory of characteristics of youth by Desmita in Chapter II, page 36.

Habituation is one effective strategy to form the character of the students, because they accustomed to doing positive things so it will weaken the negative habits were taken from the home environment and forming new positive habits that created by teacher at school environment.

The result of research by the researcher in State Junior High School 2 Sumbang show that habituation efforts that conducted by teachers can be used as one method of forming the student's character. Among them is the habituation of shaking hand in the morning, praying *Duha*, *Dzuhur* prayer in congregation, recitation the Koran every morning before the learning process, giving alms on Friday, and activities of cleaning on Friday.¹¹⁶ Habituation is directed to create a religious culture and learn in the school and to become activities that patterned and systematic activities as revealed by Agus Zaenul Fitri in Chapter II, page 28 that one of the strategies used in the implementation of character education is a habituation.

Based on the explanation above the researcher can analyze that efforts habituation conducted by teachers in State Junior High School 2 Sumbang run smoothly and able to form the students character which includes three components of characters are

¹¹⁶ Interview with Mrs. Titin Sumarni (Students Affair) on Monday, February 1st, 2016.

accustomed to think, feel it in your heart and do the virtues value (the habits of mind, heart and action). Where these three components are interrelated and proddingly its will form the character of the students. This is in line with the theory expressed by Muchlas Samani in Chapter II, page 14.

c. Environmental Conditioning

Based on the research by the researcher, the creation of a conducive condition has been successfully realized in State Junior High School 2 Sumbang and it allows the creation of charatical environment. The reasearcher saw facilities available at the school such as mosque, prayer materials, and Korans is used by students very well. This is gone since the children just will be able to learn and formed their character, if the children are in right environment and nurtured by characteristic people. This is in line with the theory Masnur Muslih in chapter II, page 31 about character education strategy by environmental conditioning that the school condition was conditioned in such a way by providing physical infrastructure.

Creation a conducive condition in the school was an effort of teachers cooperation with all elements of the school, like cooperation between teachers and parents of children (co-parenting) and committees, as well as cooperation of the teachers with the environment to create a conducive environment so will enable to form the characters on children, particularly the creation of an

condition that associated with religious culture and learning process in school.

Based on analysis, the result of the creation of good condition in State Junior High School 2 Sumbang, proved capable of forming the child's character in the aspect of moral knowing, moral feeling, and action moral. This is seen when the researcher conducted observations in State Junior High School 2 Sumbang on February, 1st 2016 until February 6th 2016, when the researcher communicate with one student at State Junior High School 2 Sumbang, from way of speaking and speech of others showed that they had learned through the process of thinking, being and doing as told Hamid Hasan quoted by Agus Zaenal Fitri in chapter II page 21-22.

With the creation of conducive condition makes children happy and feel comfortable in the school that can foster a spirit of children to follow and implement all activities and procedures that exist in the school so that children are motivated to learn and got a glorious achievement.

d. Integration through programmed activity

Based on the result of observation the researcher in State Junior High School 2 Sumbang, programmed religious activities can be used as one of the strategies in religious character education. Programmed activities are commemoration of Islamic days,

sacrificial training, activities on Ramadan, and *Khatmil* Koran. In State Junior High School 2 Sumbang, the arranging of religious activities programmed in the curriculum has done in cooperation of curriculum affair and student affair. It is intended that its activities do not interfere with the learning process and in accordance with the expected goals. This is in line with the statement of Masnur Musleh in chapter II page 32.

So far, based on the analysis, religious character education through the activities programmed in State Junior High School 2 Sumbang has been well gone in the formation of religious character so that students more understand and more actively implement Islamic values. This is in line with the statement of Karlina in Chapter II page 42 about the purpose of religious activities is to provide inspiration, motivation and stimulation so that the potential of adolescents can develop and active optimally.

Overall the research by observing, interviewing, and documenting in State Junior High School 2 Sumbang and continued to the analysis and data verification based on field results, the writer can be conclude that the religious values that internalized are god-fearing, friendship, politeness, cooperative, cleanliness, caring, sincerity, responsibility, honesty, and discipline. And the religious character education through religious activity in State Junior High School 2 Sumbang, Banyumas was done by two strategies, there are:

integration in daily activities, such as good modeling, habituation, environmental conditioning, and integration through activity programmed. From the data analysis regarding on the religious character education through religious activity for students in State Junior High School 2 Sumbang, it has been well conducted and in line with the theories.

D. Supporting and Inhibiting Factors of Religious Character Education Through Religious Activity

1. Supporting Factors

- a. There are so many religious activities that have aim to establish the religious character of student in State Junior High School 2 Sumbang, so they are make easier for teachers to internalize a character education in schools.¹¹⁷
- b. There are alocated time in activities that form religious character such as prayer and deeds have been done before the learning process, during extracurricular activities, and time to conduct the Zuhur prayers in congregation.¹¹⁸
- c. There are books of reporting activities of students in every day so that the students' activities at school can be monitored well.¹¹⁹
- d. There is spirit and enthusiasm of students in following every activity related to character education so that students carry out any activities in school with pleasure.¹²⁰

¹¹⁷ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹¹⁸ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹¹⁹ Interview with Mr. Rohman (Islamic Education Teacher) on Saturday, February 6th, 2016.

2. Inhibiting Factors

- a. The lack relation between school and parents in controlling and guiding students has made the significant obstacle in establishing student's character.¹²¹
- b. The using electronic media without guidance, students can access information about all matters either positive or negative things allowed openly, so it will influence to students character.¹²²
- c. Lack of monitoring students outside learning process.¹²³
- d. The student's characters and the diverse environment of each student that need earnest effort by teacher in internalize the values of character education into self-student.¹²⁴



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¹²⁰ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹²¹ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹²² Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹²³ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

¹²⁴ Interview with Mr. Sunaji (Islamic Education Teacher) on Saturday, February 6th, 2016.

CHAPTER V

CLOSING

A. Conclusion

Based on the analysis that has been done, the religious character education through religious activity in State Junior High School 2 Sumbang, Banyumas can be understood as follows:

1. The kinds of religious activities are among others: shaking hand in the morning, recitation of Koran and *khatmil* Koran, praying before and after learning, *Dhuha* prayer, *Dzuhur* prayer in congregation, commemoration of Islamic days, giving alms on Friday, activities on Friday, Ramadan activities, sacrificial training, extracurricular of *Qiro'ah*, Koran literacy, and Islamic education learning.
2. The religious values that internalized are god-fearing, friendship, politeness, cooperative, cleanliness, caring, sincerity, responsibility, honesty, and discipline.
3. The strategies of religious character education that implemented are integration through daily activities such as modeling, habituation, routine activities, environmental condition, and integration through activities programmed.

B. Suggestion

The researcher has several suggestions to improve and increase the religious character education that are addressed to several sides of State Junior High School 2 Sumbang, Banyumas, as following:

1. The headmaster should make a kind of appointment among the parents of students in order for both of school and family will work as team in running character education especially in scope of religious character.
2. The teachers must build better communication and relation with the parents in order to the religious character education will run effectively and gain the characterized students.
3. The teachers should more regular to guide the activity of students outside learning process in order to the implementation of religious character education more maximal.
4. The teachers should develop the variety of strategies in establishing student's character in order to it will omit the drabness by students.

C. Closing Remark

As an ordinary person who always meets the mistakes, the researcher realizes that still many defects and weakness in arranging this thesis. So the researcher does hope for the suggestion and the building criticizes by the readers in order to can be a good improvisation for the researcher

Purwokerto, April 27th, 2016

The Researcher,

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